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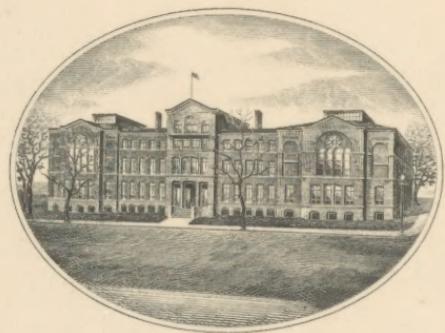
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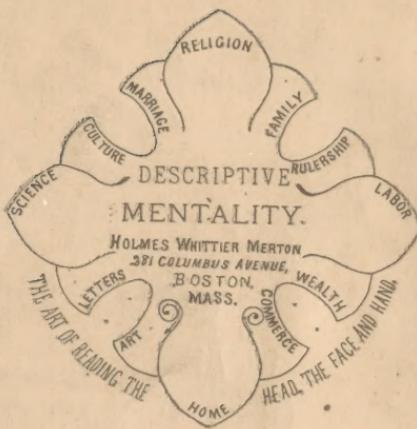
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DESCRIPTIVE MENTALITY is founded upon Mentology, the branch of Human Science which treats of the Mental and Spiritual Nature of Man. Mentology was discovered by Dr. Sivartha, during the years 1857 to 1884, and elaborated by him until this date. But Descriptive Mentality concerns only the products of the faculties, and is not a statement of the laws discovered, or of the constitution of man.

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HOLMES WHITTIER MERTON.

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Annex

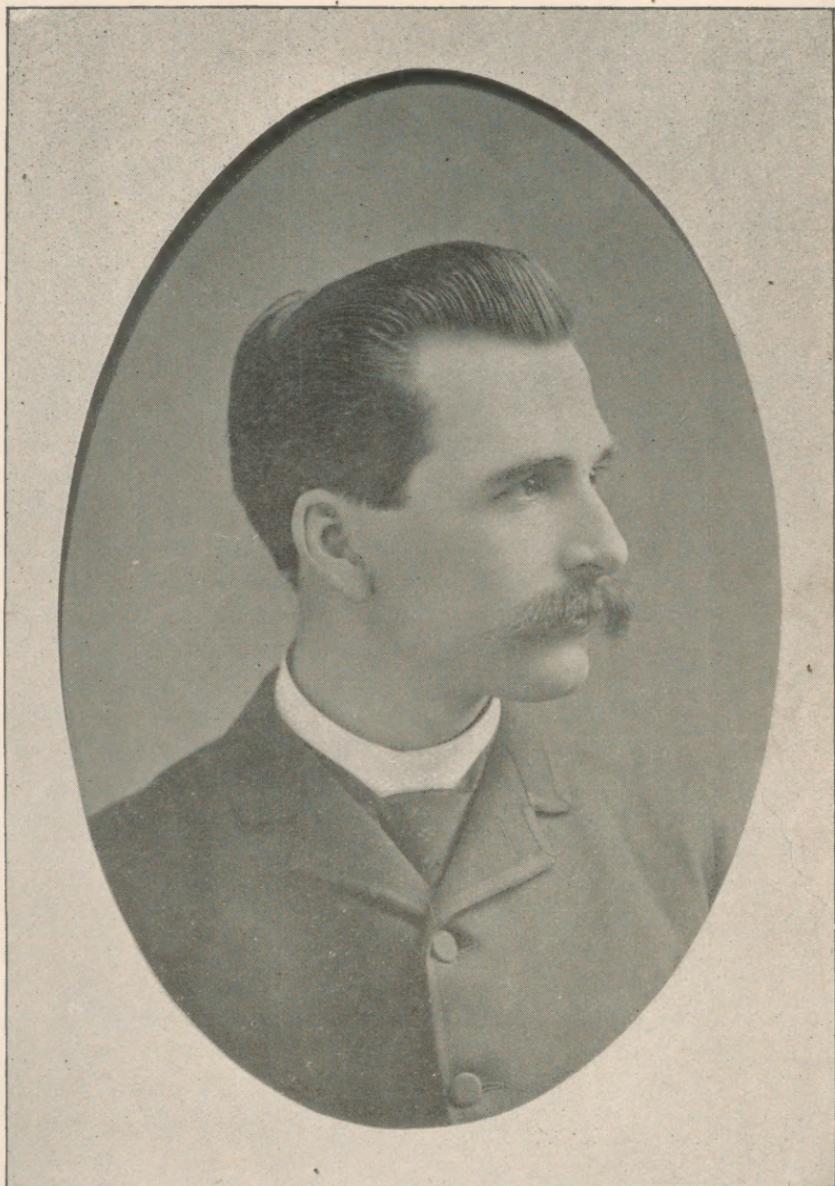
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Advantages of Descriptive Mentality.

This is an age of RUSH and PRECISION combined. Every person in practical life, of whatever kind of occupation, must become as expert as possible, in order to succeed.

Now people work to the best advantage, simply because they did not start in the right branch of mental or physical industry. They did not know, without experience, what occupation to choose, and *life is not long enough to try very many experiments of learning a trade or profession.*

There are almost innumerable arts, sciences, trades and professions, but to become an expert in even one of them requires NATURAL APTITUDE FOR IT, and that necessitates a right choice. That right choice is seldom easily made, and may not be successful even then, simply because the person does not MORE FULLY UNDERSTAND HIS OR HER OWN PECULIARITIES OF CHARACTER, TEMPERAMENT, CONSTITUTIONAL STRENGTH, AND NATURAL QUALITIES.

The proficient mentologist can greatly assist in understanding and in making a choice of occupation. He is to the brain and mental nature what the capable physician or the practical physical trainer is to the body. He points out the weakest of the mental faculties, and gives a method of increasing their power; he reads which are the strongest faculties, and treats of their product and active development; and what is often more important, calls attention to new sources of pleasure and social profit, to the possibilities that may be dormant within solely through lack of knowledge of them and opportunity for their expression.

Phrenology did much good in its time, but under the pride of an established popularity, it wholly failed to keep pace with or assimilate the profound and useful discoveries of the past forty years.

LOWELL, MASS.



Measurements.

The measurements the mentologist gives are generally of the cranium; these are valuable as memoranda for the subject's future use, and as giving the constitutional strengths of the parts of the mental nature.

When the quality and texture is taken into consideration, the measurements are valuable in determining power. A small brain may be powerful through extra fine quality, or through some few faculties being exceeding large, the others being small. See also Temperaments.

The first measurement to be taken is that of circumference of the head over Memory and Defence; 18 1-2 inches is a small head, 21 inches medium, 22 1-4 inches large, and 24 inches very large. The next measurement is that of diameter. This is made by calipers or a sliding double square with inches or millimeters, as the examiner may desire.

In diameter measurements, 7 1-4 inches is a small measurement, especially when the head is narrow through the sides, 7 3-4 a medium, 8 1-8 large, and 8 3-8 very large measurements. All the above measurements are what may be called whole-head measurements; they take the fore-head, side-head and back-head into consideration.

Then should follow the temperament measurement, both diameter and circumference. The auditory meatus (ear opening) becomes the centre from which all these are made.

Fore-head measurements are those of the Intellect. When very large or large in proportion to the size of the head, they indicate "mental temperament" and strong nerve system.

Thus, suppose the head to measure in circumference 22 1-8 inches. If the fore-head measured 13 1-4 or 13 3-4 inches, it would not indicate "mental temperament," but if the fore-head measured 14 1-4 or more inches, it would indicate "Men-

tal temperament," and in like proportion smaller heads would indicate mental temperament.

Narrow, long fore-heads indicate the middle and second range of faculties strong (see bust and symbolic head), as Form, Attention, Inspiration and Amity, Color, Memory, Reason and Reform.

Wide fore-heads generally indicate the outer range to be strong, as Number, Language, Construction and Communion.

With the same circumference, 22 1-8 inches, the measures over the side-head and top-head indicate whether the affections are large or small. A circumference from ear to ear of 13 1-4 or 13 3-4 inches would not indicate Vital temperament, but 14 1-4 to 15 1-2 would indicate Vital temperament and strong Nutritive system.

If the side-head were broad and low, 5 7-8 or less in height, would indicate the side faculties were large, and top-head faculties small, and the reverse if the side-head were narrow and high.

If the circumference of the head were less than 22 1-4 inches, smaller measures over the top-head would indicate Vital temperament.

With head circumference of 22 1-4 inches as a basis and the back-head measurements only 13 1-4 to 14 inches around, and 5 1-2 to 5 7-8 in diameter to "Dignity," these would not indicate "Motive temperament;" but if 15 inches or more, and diameter 6 1-4 inches or more, these would indicate Motive Temperament, strong muscular system and dominant Will, in proportion to the rest of the nature.

The same proportions hold good with smaller or larger heads, the difference in Mentality depending upon these proportions and upon quality. Each measurement must be compared with the other measurements of the same in reading a Mentality; in comparing the mentality of one person with that of another, the quality of both must be very carefully studied and compared. After considerable practice the reader may not need to make measurements.

Temperaments.

§ 1.—¶ 1.—There are three principal temperaments, each caused by a predominant cast of mental nature, that is, where the Intellect or Affections or the Will are strongest. These are the effects of hereditary influence, sometimes modified by training and education, and sometimes increased by these.

¶ 2.—Each mental temperament causes its related physical condition, and modifies the body to harmonize with it. The phrenologists have generally failed to understand these relations of the brain over the bodily growth.



§ 2.—¶ 3.—MENTAL TEMPERAMENT.—When the nervous system is strongest and the Intellectual faculties are predominant, they cause the nature to be largely intellectual, thoughtful and constructive *in proportion to its whole mentality*. The Intellect is the cool, judging and impartial region of the brain.

When the circumference of the head is 19 1-2 and over the fore-head 13 3-4 or more inches, it would indicate mental temperament.

If circumference were 21 and fore-head 14 1-4 inches or more, it would indicate mental temperament.

If circumference were 22 1-4 and fore-head 15 inches or more, it would indicate mental temperament.

§ 3.—¶ 4.—SOCIAL AND VITAL TEMPERAMENT.—When the Affectionate faculties of the brain are strongest, they cause mentally large sociability and strong affections and physically a strong nutritive system. The Affections are the attractive, binding and genial faculties of the brain, and govern the nutritive organs of the body.

¶ 5.—If the head circumference were 19 1-2 and the side-head measurements less than 13 3-4 inches, it would indicate Vital temperament.



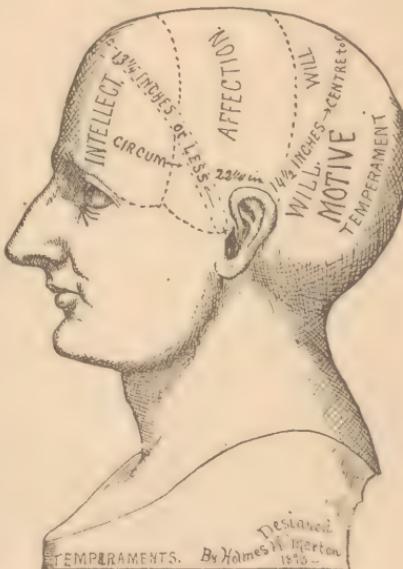
other faculties and their own.

¶ 8.—When the circumference of the head is 19 1-2 inches, and the back-head measurement is 14 or more inches, or head measurement 21 and back-head 14 1-2 or more inches, or head measurement 22 1-4 and back-head 15 or more inches, a Motive Temperament is indicated.

§ 5—¶ 9.—HARMONIC TEMPERAMENT.—When the Mental, Vital and Motive Temperaments are

¶ 6.—Head measurement 21 inches and side-head 14 1-4 or more; head measurement 22 1-4 and side-head 15 inches or more, would indicate Vital Temperament.

§ 4—¶ 7.—INDUSTRIAL AND MOTIVE TEMPERAMENT.—When the Industrial (Will) faculties are strongest, they cause a commercial, productive, judicial or executive nature, and give power to the muscular system. The Will faculties are executive, fiery and impulsive in their nature, and carry out the desires of the



about equally strong, the nature may be called Harmonic, and generally gives symmetry and roundness to the character and a well proportioned physical system.

§ 6—¶ 10.—FORMATIVE TEMPERAMENT.—When the Mental and Vital are strong and the Motive weak. It combines the effects of the two leaders. See sections 2 and 3.

§ 7—¶ 11.—CONSERVING TEMPERAMENT.—When the Vital and Motive are equally strong, and combines those two in their effects. See sections 3 and 4.

§ 8—¶ 12.—ESTIMATIVE TEMPERAMENT.—When the Mental and Motive are strongly developed, and the Vital is small, give a nature adapted to developing and constructive work, but often lacks vitality enough to produce great effects. See sections 2 and 4.

Indications of Quality and Texture.

§ 9—¶ 13.—The Texture and Quality of the brain and body varies their power much more than the sizes of the faculties and organs do. The finer the texture in proportion to the size the more power it gives the mentality. This is one of the most essential parts of the art of reading mentality. It requires good judgment and close observation, and should never be neglected by the reader.

The study of the physiology of the skin and organs of sense will greatly aid in judging the quality and texture of the body and its nervous systems.

§ 10—¶ 14.—GOOD QUALITY.—*Eyes* full of lustre and strength, with steady movements and strong observation.

¶ 15.—*Skin* full of life, soft, flexible, and surface delicately marked.

¶ 16.—*Hair* full of energy and life, and may be fine or coarse, but generally of medium texture, but the hair is of less importance as an indication than is generally supposed.

¶ 17.—*Muscles* should be round and flexible, clear cut and responsive to demands upon them.

¶ 18.—*Nerve Forces* vivid, clear and impressive, direct rays with calm and steady flow. The reader of character must cultivate the power of discerning the character of nerve-force in order to discriminate between the comparative power of those he reads. There is a great difference between silk and shoddy, and so there is in the quality of the skin, the organs of the body and brain and the vibrations of nerve energy.

¶ 19.—The bearing of the body indicates very much with regard to quality and power, and also in regard to occupation. But it is impossible to here make a description elaborate enough to be of value to the reader of character.

¶ 20.—One essential of good quality is nearly always apparent to the learner, and that is personal grace, or ease of movement, and the accompanying quality of expressive gesture. This, however, does contradict the eccentric's habits of expression.

§ 11—¶ 21.—MEDIUM QUALITY.—The indications of medium quality are those of good quality, except in less marked degree, and the strength of the nerve forces vary much more from time to time.

¶ 22.—*Eyes* strong and observing (unless injured by over-work), with much vividness of expression.

¶ 23.—*Skin* soft and flexible and of good "tone."

¶ 24.—*Hair* should be life-like and "lively," is generally quite thick and vigorous in growth.

¶ 25.—*Muscles*, strong and active, of compact structure, and those of the face denoting energy and movement.

§ 12—¶ 26.—POOR QUALITY.—Indications of poor texture and quality are very numerous, and need little description. Some of the most marked are as follows:

¶ 27.—*Eyes* changeable and shifting, with generally dull force and lustreless influence, although sometimes full of energy and force of a physical nature derived from bodily good health, or from the expression of the various passions.

¶ 28.—*Skin* generally coarse, with poorly marked veins and arteries, and the papillary surface coarse and irregular, espe-

cially noticeable on the inner surface of the hands, and in the tracings of movements in the bending surfaces.

¶ 29.—*Muscles* are generally strong, but slow in responsive action and devoid of graceful and calm movements, unless trained to do so in some particular direction.

¶ 30.—*Personal expression* in those of poor quality nearly always lack meaning in the motions taken; these motions seldom denote anything except emphasis to what is said, and are not in themselves expressive of ideas.

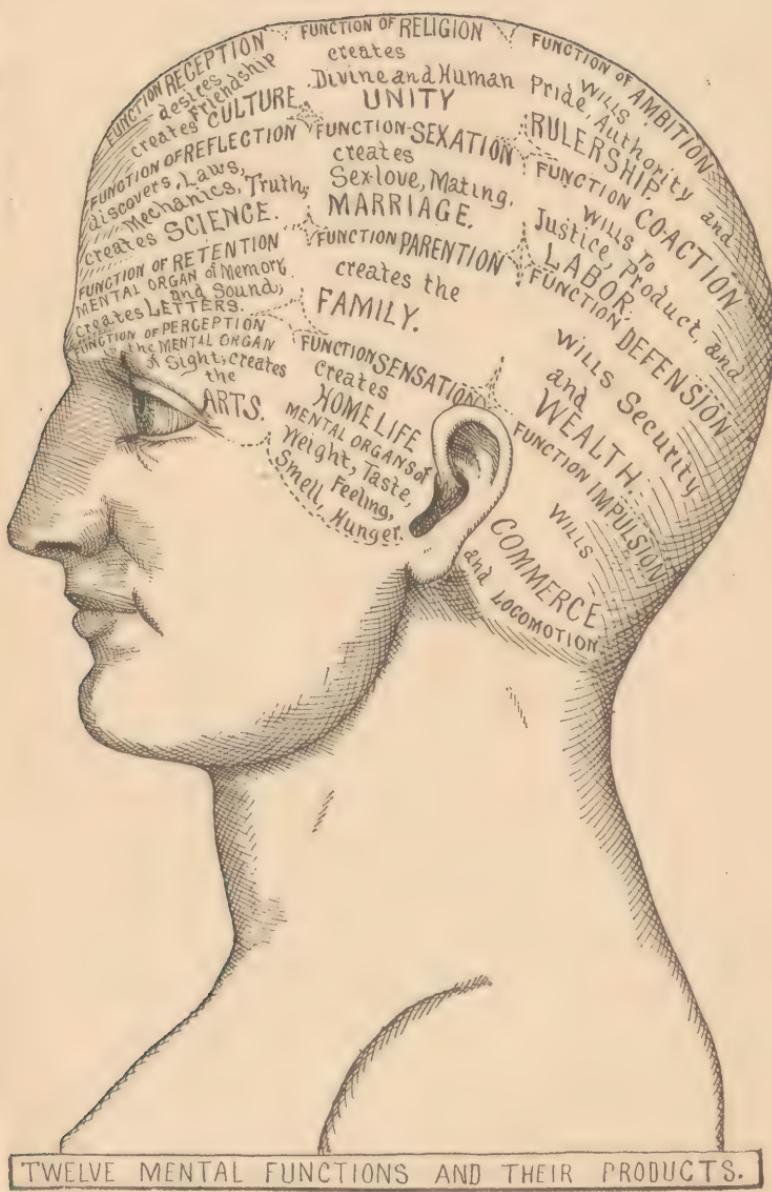
¶ 31.—*Nerve force* lacks strength and tone, is dull and indirect, of a cloudy nature, and not easily felt, except by those of sensitive natures, and then, perhaps, only the angular forces form the repelling faculties of the back-head.

Cultivation.

§ 13—¶ 32.—CAPACITY is dependent largely upon the quality and texture of the body and its nervous system; but however fine the quality of these may be, every faculty must be cultivated and trained in order to reach its maximum capacity, and the expert in any direction of human effort is so because of cultivated nervous and muscular systems; contrary to this lack of accomplishment is often the consequence of lethargic energies, even where the natural capacity denotes power and quality.

¶ 33.—*Cultivated* persons show the effects of training in the contour and harmony of the organs of the face, in the shape of their hands and in the expression of their whole organization.

¶ 34.—*Uncultivated* persons are noted by the lack of expression in the face and hands, and often the position assumed by the body. Persons may have many lines and marks of expression in their faces, and yet these may be almost meaningless when studied. The mentologist and reader of mentality must thus learn to detect the *little in much*, as well as the "much in little."



Mental and Physical Compactness.

§ 14—¶ 35.—Mental and physical compactness comprises that condition of the body and brain wherein they respond quickly to each other, and where by nutrition, nervous energy and muscular work, they support the one that is strongest.

The athlete has nervous and nutritive response to his muscular action and strength; the scholar and scientist who have strong bodies have muscular and nutritive support to their active nervous systems. Hence we see extreme power manifested by mental and physical compactness. Although not always present, such compactness invariably adds uniformity of power.

Twelve Mental Functions.

The human brain is governed by twelve great mental functions, the limits of some being quite clearly defined, while others less closely related to the organs of sense are not so easily recognized, and yet, when analyzed, are clearly seen. They respond to each other across the mental mechanism, and produce distinct mental products in a regular order, according to their natural laws.

In this drawing of the mental functions the names of the functions and their products are printed over the region of the brain that produce them; the student should study the location of these very thoroughly.

Signs of Character.

The drawings used in this book to illustrate the art of reading character were designed for that particular purpose, and are what carefully drawn and named maps are to geography, or an architect's drawings are to the builders.

The location of the signs are to be carefully studied, their

general limits well learned, their blending into each other noticed, and then finally their comparative sizes carefully considered.

The larger the part upon which the name of the sign is written, the larger the faculty, and the more powerful its effect upon the action of the person being read.

Persons of poor quality of muscular and bodily texture must be read very much lower in capabilities than those of fine quality, even when the faculties are larger in size.

No attempt has been made in this book to include faces of all kinds of characters, and in fact, it is not only unnecessary, but quite impossible. The student can learn to read easier and with better success by the thorough study of the signs and their meaning, and the strength they show in a few faces, and then judge *quality* and *size* by comparison.

Do not be in too great haste; take time and ease in the art. It is worth both study and experiment. You will enjoy all the rest of your life the power you have of reading faces. You will find much value in the analysis of the mental nature given in the descriptions of different sized faculties, and will be surprised in how many directions your study of Mentality will amply repay your time and research.

In this connection we will say a few words in reference to the "Class," "Function" or "Group," "Faculty" and "sub-faculties." In geography we design our maps with boundaries of nations, states, counties, towns, etc., for commerce, and because they are combinations or extended boundaries of legal, judicial and legislative power.

But towns combine into counties, these into states, these into nations. The towns or counties may be very much alike, while in the Mentality of mankind each division has its own particular duty to perform, and these combine to effect more general products, etc., so that to class the faculties into functions, these into classes, and these into the whole mentality, is true naturally and of value to the student. Sivartha's classification is, in our estimation, the first natural one ever made of the mental nature of man. The "Temperaments" are

known by the strongest *class*, the "dominant nature" by the strongest *function*, the "varied capacities" by the strongest *faculties*, and the "absent powers" or incapacities by the weakest *faculties*, and "methods of details" by the *sub-faculties*.

Thus somewhat of the character can be read from knowing the size of the region of the three *classes*, very much more by knowing the size of the twelve *functions*, but only completely read by knowing the location and size of the 36 *faculties*, and sometimes the *sub-faculties* aid in reading the methods of the faculties themselves. See the following maps of the Brain Surface and Symbolic Head.

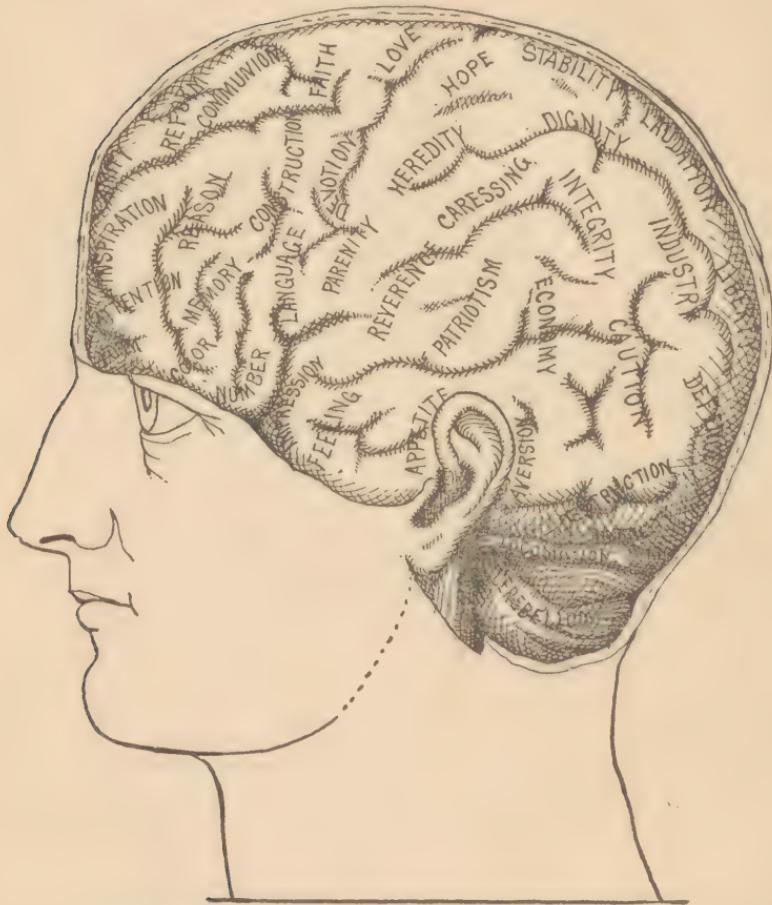
Only a few of the 108 *sub-faculties* are given in the engravings. They make the art of reading very complex and complicated, and only a few are of great importance. These consist of the *sub-faculties* of the faculty of Defence, consisting of Aggression, Protection and Self-defence, and mark very clearly the different habits of persons in their self-protection and self-aggrandizement. Aggression indices more particularly the mental habit of the individual, Protection the financial methods and Self-defence the physical and personal methods of personal defence.

Analysis and Synthesis are *sub-faculties* of Reason, and specialize that faculty in the septum of the nose.

When Analysis is most strongly marked, the method of reasoning is analytical; when Synthesis is most strongly marked the method is synthetic.

In other regions two or more faculties may unite in producing an effect that is induced by one term better than by the names of the two or three faculties. Thus Concert, which widens and raises the crest of the nose, is the united product of Reform and Communion; and Control, at the corner of the mouth, the united effect of Parenity, Reverence and Stability.

Energy is the united product of Mobility, Industry and Defence.



Brain Surface. Cortical Periphery.

The convolutions of the brain are arranged to give the greatest possible surface of nerve cells, in which mental life is principally carried on. These convolutions are deepened by study and good quality, and are thus made more capable in thought, feeling and volition. It is estimated that powerful brains have nearly 360 square inches of surface, containing over 3,000,000,000 of nerve cells, connected with each other by fibres and nerve tubes, inter-relating the surface and centers with each other and with the body.

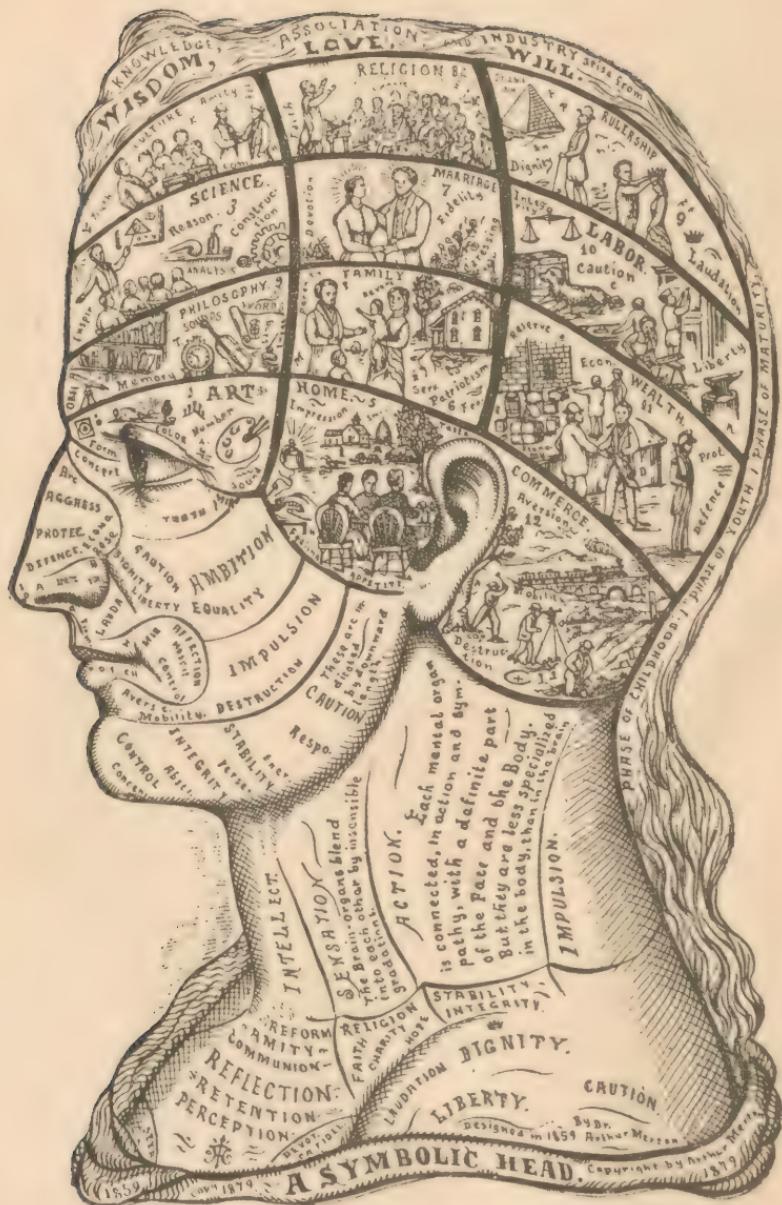
Symbolic Head.

We present as the first map of the mental faculties, a symbolic head, designed by Sivartha, to present to the eye the leading traits of the mentality of the 36 faculties. This map is valuable in its giving a symbolic outline of the faculties, thus aiding the memory and making for the nature of mankind a picture of his principal wants and habits.

The faculties of the intellectual region produce the plans, methods and desires for obtaining and creating knowledge and wisdom; those of the side-head, the social region, give rise to the affections, love and desires of association; the faculties of the Will in the back-head, the industrial region, create the impulses for wealth, industry and physical preservation. The dark lines on the map are not intended as divisions of the brain, but as the divisions of mental functions for the convenience of study, and to assist in classing the mental faculties. It must always be remembered that the faculties of the brain *blend imperceptibly into each other*, but there are channels, or, it might be said, paths over which the currents of nerve forces flow around the surface and through the brain more freely and because of natural laws more frequently than over others, and for this reason some faculties blend more easily and gradually with one near faculty than with another. But this is in itself an elaborate study into which it is unnecessary for the student to enter deeply for the single purpose of reading character.

The student will easily understand that each faculty supplies material, as it were, for the faculties above and beyond it. Thus the mental path is from the body, first through the sensations of Appetite and its duties, then Feeling, then Impression; these the whole brain must use. Next to Form, Color and Number, for the brain must have sensations from the body organs before it can remember or arrange its facts. The five physical and two mental senses supply these. See sections 31, 35, 39, 51, 55, 120, 124, 128.

Then the faculty of Attention arranges these facts, Memory takes their titles, Language names them and also adds the



sense of hearing to those senses above noted. Following these, Inspiration foresees their application, and gives their future tendency.

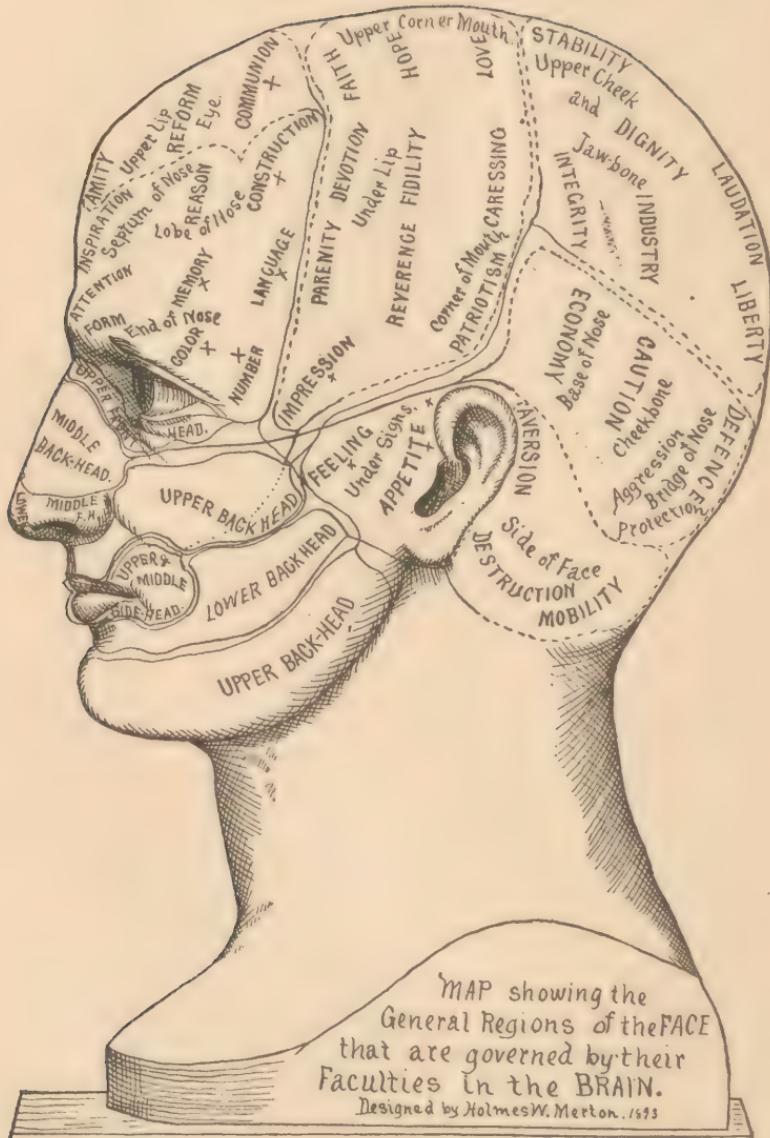
Reason then takes up their analysis and comparative duties and arranges rules, laws and judgments, after which Construction deals with their mechanical relations, if there are any, and Reform urges or restrains their application.

At this stage become also active those impressions or growing ideas that pertain to persons, as friends, companions and communication between them, and the faculties of Amity and Communion make choice of such as they desire, and the impulse or mental thought then passes on to Faith and Hope, which spur them on with encouragement toward the organs that execute, those of the Will; first Dignity moulds the organization of power for accomplishing the end, and Stability gives firmness for its execution, thence to the faculties of the function of Labor (or Co-action), thence into the defensive faculties, the product of which is called and dealt with as Wealth, and finally those of Impulsion, that cause its distribution in Commerce.

This is a general survey of the path of ideas, from their simplest to their most complex stage—that of putting into use the thought created by the brain faculties.

Some ideas, or impulses, may not go the whole circuit, "may cut across" or stop at some more or less completed part of the course, depending upon the product desired.

The six faculties on the middle side-head are not in the path of this wide range of organs, and they do not form a part of the process, but form two groups of organs, acting as centres to the faculties around, and in reality these create the greatest of human desires which all the other faculties strive the hardest to satisfy. These two groups of faculties relate to the pairing of the sexes in marriage and the relationships of the family. This whole class of faculties on the side-head, the Affections under the general terms, Love or Association, are the static faculties: the group of Home faculties supply the physical needs, the family group the parental desires, the



Each FACULTY of the BRAIN influences a REGION of the FACE.

group of marriage the sex desires, and the faculties of the religious group, the desire for unity with spiritual and harmonious laws and unity of mental action.

Thus this complex mental machine is completely governed by law and natural methods, complex and yet yielding to each other.

The student of character will find intense pleasure in tracing out the possible combinations of needs and powers of the faculties, their chords, responses, assistants, source of materials and final products.

The Brain and Face.

Thus far we have treated the brain and its organs as the basis for reading mentality.

We will now proceed to locate the signs of the mental faculties in the face, and the influence they exert there. The face is more flexible, mobile and expressive than the skull; it changes much more rapidly under intense mental application, and is in many respects much more distinctly marked with character than the more general contours of the brain. The student may read both or either; they never contradict each other, except that the face gives the "latest evidence."

We now trace the regions of the brain influence to their regions of the face, by the use of looped lines enclosing both regions.

The Intellect, with the exception of Amity, Reform, Communism, Memory, Language and Number, indicate themselves in the end, septum and lobes of the nose. Amity, Reform and Communion around the eye. These are also read by their brain sign in the forehead. Communion, Construction, Memory, Language, Color and Number are also read by their brain sign in the forehead. The Intellect is *formal*, and consequently does not manifest itself in as large a region of the face as the Will faculties do; but their indications in the face

and forehead are very sharply marked, the forehead changing its contour much more easily and quickly than the side-head or the back-head.

The Affections are *static*, and indicate themselves in and around the lips. Faith, Hope and Love under the word "upper," Parenity and Reverence nearly under the word "middle," and Devotion, Heredity and Caressing in the under lip, and Patriotism under the word "side;" Impression, Feeling and Appetite do not indicate their power in the face, but in the regions named and around the + marks.

The upper regions of the Will indicate themselves in the cheek and in the lower jaw; the lower Will faculties support these, but do not indicate themselves in these regions.

The faculties of Reserve, Economy and Defence indicate themselves in the bridge and base of the nose.

Aversion, Destruction and Mobility indicate in the side of the cheek and under the mouth. See the limits of their region.

This general survey now prepares us for the special locations of the signs of the faculties, and their indices of strength or weakness.

Bust of Mentology.

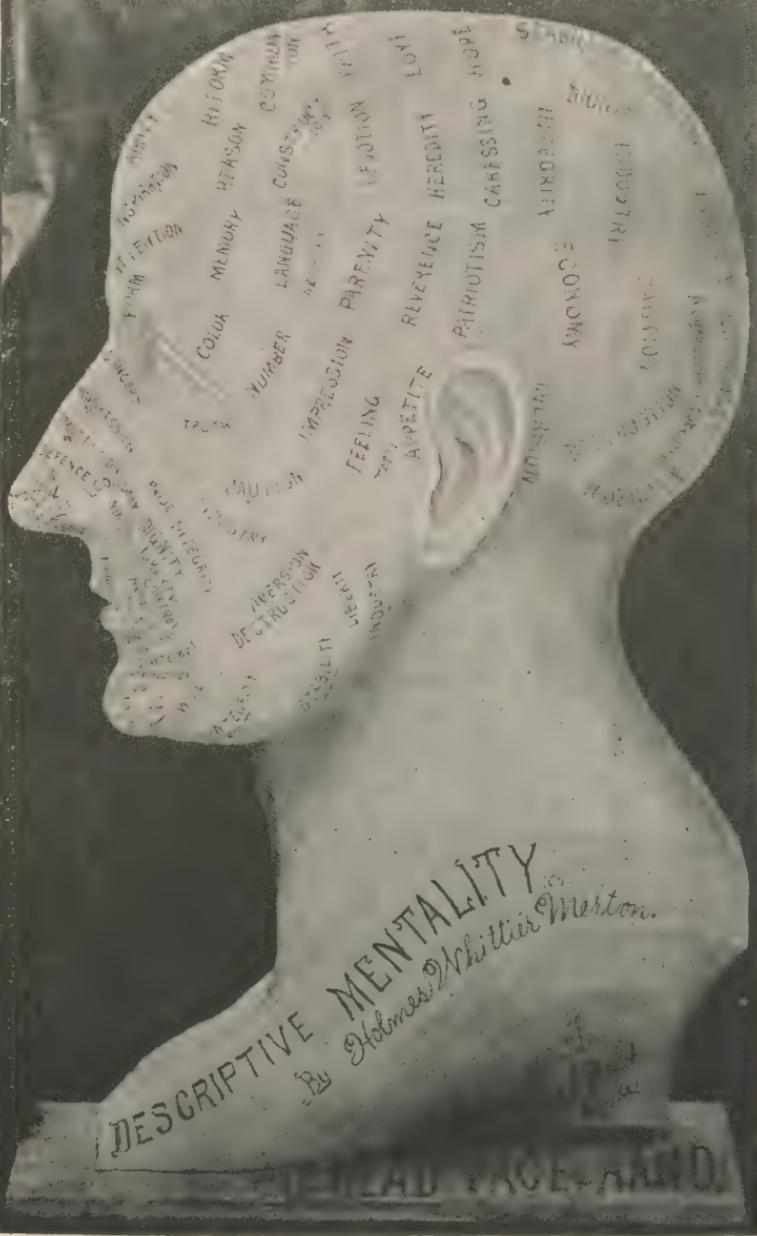
The bust of Mentology indicates the location of the faculties in the brain and face. The product of these faculties in the individual we term Mentality, the Mental life and nature of one person as distinguished from the Mental laws, forces and constitution of all mankind in Human Social life, Mentology.

The student of Descriptive Mentality is urged to study carefully the location of the signs given on the drawing; but as we are to consider very thoroughly the face, an elaborate description is not necessary for this drawing, which is a summing up of all that has preceded it in regard to sign locations.

DESCRIPTIVE MENTALITY

By Holmes Whittier Merton.

HEADACHE AND



W. T. WATKINS

Inspecting
Commissioner

The Study of a Face.

In this face we see clearly indicated an Harmonic Temperament (§ 5); the features are evenly balanced in power, the length of the forehead quite long, the eyes of moderate depth, the nose wide and a full third of the facial length, the mouth strong and well supported, and the chin showing strength and force.

We would estimate the quality to be good (sections 9 and 10), Compactness to be excellent (section 14), and faculties very uniform in power.

The following description by section and paragraph would, if printed here in full, occupy nearly twenty pages of this book, and hence this method admits of our describing many characters without such additions, and often of repetitions. Each section includes all the numbered paragraphs to the next section. We will read the mentality of this face as the faculties proceed through the descriptive part of the book. Examine first the location of the sign, its size, and then turn to the section or paragraph noted to find full description. The first faculty in the descriptive part is that of Form. Form is located at the inner end of the eyebrow, and gives fulness and width to that part of the face. Form, large, section 32; Color, large, section 36; Number, medium, section 41; for the indice of large Attention, we can look at the end of the nose, in the direction the arrow points, described by section 44; Memory, return to the fore-head and find it large, section 48; Language, large, section 52; for Inspiration we can again return to the nose, the long septum gives very large Inspiration, section 55; Reason, in the lobe and septum of the nose large, section 60; Construction, medium, section 65; Amity in the upper lip, large, section 68; Reform and Communion are not plainly seen in the forehead in this engraving, but these produce the sign Concert in the upper part of the nose; this is full, and we can read it as sections 72 and 76.

We will now read the Affections. Faith, large, section 80; Love, medium, section 85; Hope, medium, section 89; these are

located above the corner of the mouth, and like the other faculties demonstrate their power by fulness.

The faculty of Devotion is not quite as strong as reads section 93; Heredity is large, section 100; Luxury, large, section 105; the Parental faculties are indexed by the sign Control, and in the side-head, see engraving page 18; these we may read from the sign Control to be medium, sections 110 and 114; Patriotism, large, section 117.

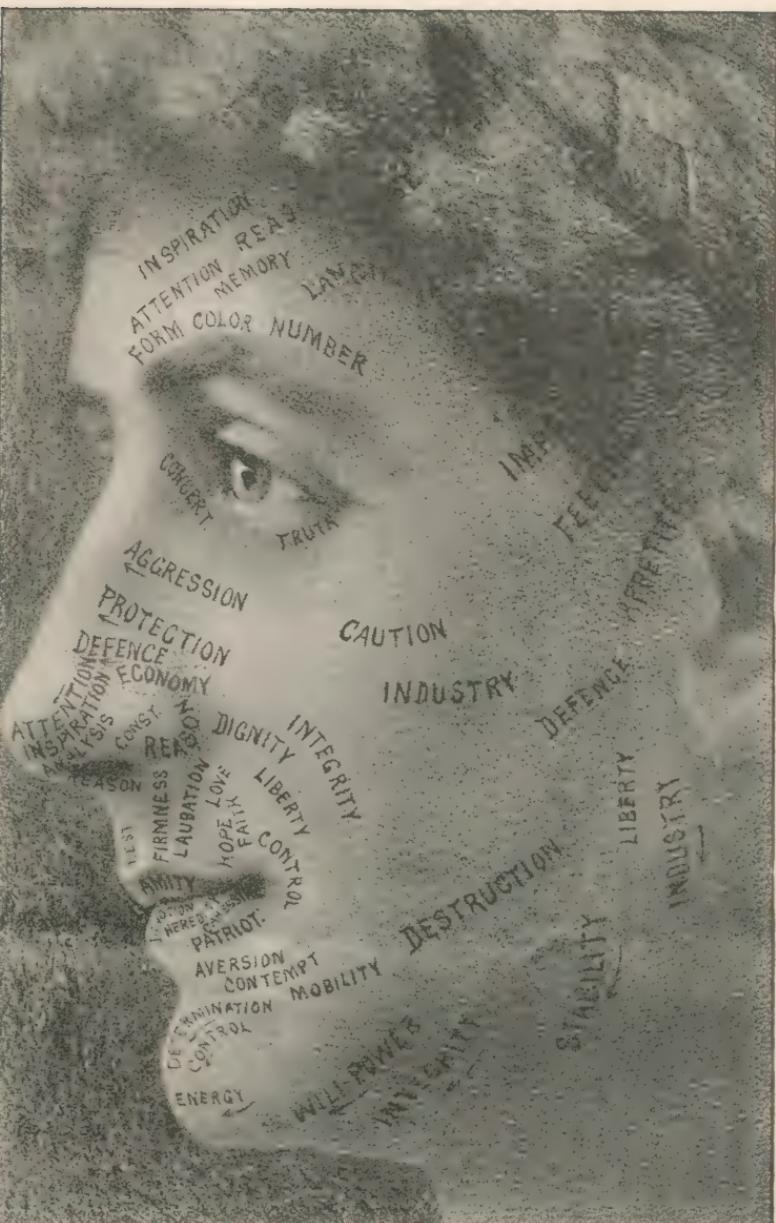
For the indices of Impression, Feeling and Appetite we must again return to the side-head, the depth of which is not clearly indicated by this engraving. From the contour of this side of the face, we judge Impression to read as section 121, Feeling as section 126, Appetite as section 130. This completes the Affections.

The highest faculty of the Will is Dignity. Its indication in the face is just back of the lobe of the nose on the cheek; in size we read, medium, section 134; Stability, large, section 137; Laudation in the upper lip, medium, section 142.

Integrity in the lower part of the face we read medium, section 146; Industry somewhat larger, section 149; Liberty, below the faculty of Dignity, we read medium as section 154.

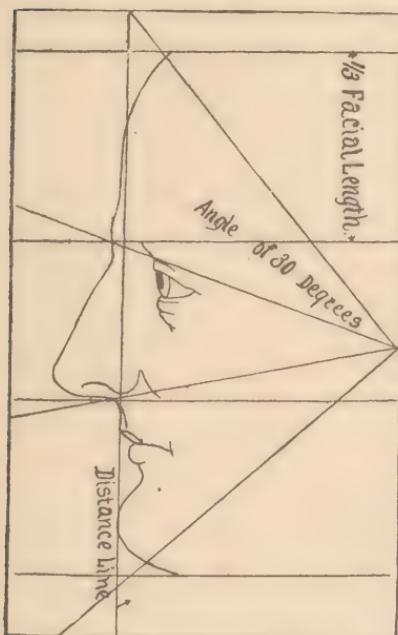
Economy at the base of nose we read large, as section 157; Caution, medium, section 162; the sub-faculties of Defence we read as Aggression, paragraph 649, Protection, paragraph 650, and Defence as paragraphs 651 and 652.

Aversion, large, section 169, excepting paragraph 666. Destruction, large, section 173; Mobility, large, section 177.



Studies of Faces.

The student of Mentality will find a series of imaginary lines of much value in the study of faces, and for this purpose we give a few profile faces with lines intersecting parts of the features. Three angles of thirty degrees measure the face; the first angle measures the forehead, the second the nose, and the third the mouth and chin. These angles measure nearly all human faces closely. The power of the character depends much upon the distance outward from the opening of the ear. The farther outward the feature, the longer the face, or that portion of the face, and the stronger the faculties are in the longer region.

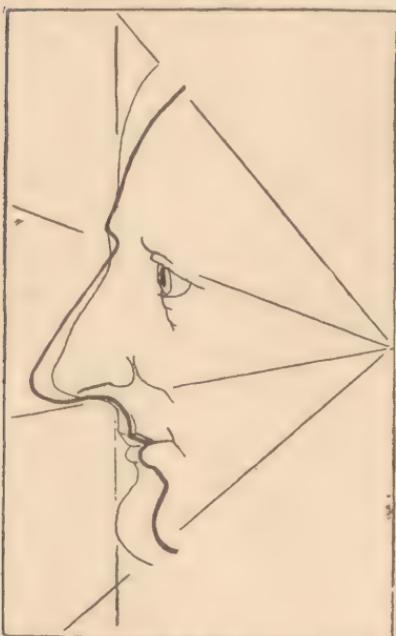


In order to aid the student yet more in this method of measuring, we present an engraving representing a well proportioned face, with the angles drawn over it, with a perpendicular line of distance, and four space lines.

In a face eight inches long the space lines would be a little less than 2 7-10 inches apart. In a well proportioned character, these space lines at the base of the nose, point of the brow and medium curves of the forehead and chin, cross this vertical line very near the profile line of the face. This profile line we have continued in the three following faces. Where the strong line face protrudes beyond this line, the faculties in that region are larger; where the strong line face recedes from this median line, the faculties are in proportion. To the reader of Mentality, a median profile very easily establishes

itself to every face, and greatly aids in reading the strength of the profile features, and assists in reading those of the side of the face.

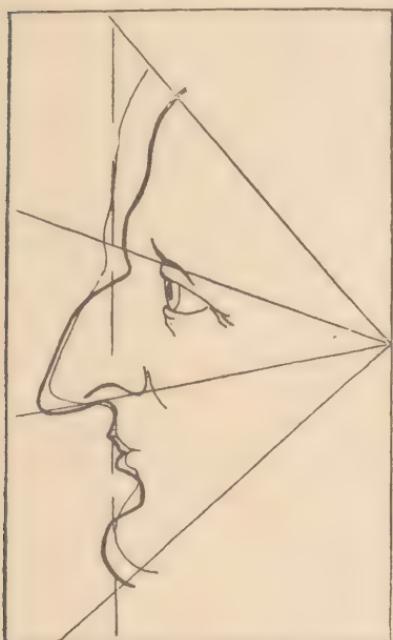
Taking it for granted that this person has a medium grade



of quality, and has a large face (head 22 inches in circumference), we would naturally begin by reading the observing powers. These are quite long from the centre of Mentality, and if broad forehead over the eye would read Estimative Temperament, § 8; medium Quality, § 11; Form, § 32; Color, § 37; Inspiration, § 57; Reason, ¶ 225 and 226; Amity, § 69; Reform, § 73; Faith, § 81; Hope, § 89; Devotion, § 94; Heredity, § 101; Caressing, § 107; Patriotism, § 118; Dignity, § 134; Laudation, § 143; Liberty, § 156; Economy, § 155; Aggression, ¶ 640; Protection, ¶ 645; Defence, ¶ 643; Aversion and Contempt, § 170; Destruction, § 174.

NOTE.—We have purposely omitted the names of the faculties from these drawings, in order that the student may locate the signs before finding the paragraph or section described; and also omitted the size of the faculties, giving only the numbers which describe the sign. Please observe these when reading, and if the location of the sign is not yet familiar, return to the faces already described and relocate that particular sign. At first glance these simple drawings appear to be of very minor importance, but after a little study and a few practical tests at reading a living face, their practical use will be appreciated. The student should read the descriptions often enough to become thoroughly familiar with them, in order that verbal and written descriptions may be easily given.

In this profile we see the line of the forehead somewhat retreating from our imaginary line, and short from the centre of Mentality, the ear opening; the nose and the chin advances beyond the outlines.

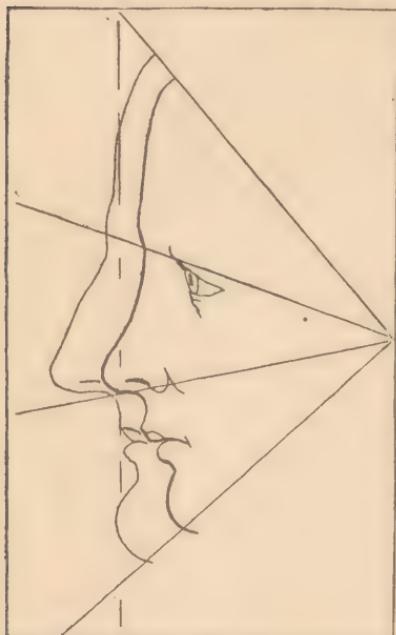


tion, ¶ 645; Defence, ¶ 643 and 644; Aversion, § 180.

NOTE.—The descriptions of the chart are intended to give the essence of a very large number of mentalities, but the student should learn as much new and accurate language as possible, and the requirements of as many occupations as can be mastered. The study of mentality and the art of reading it in others opens to the student a wide field of condensed and accurate knowledge, useful in many directions of thought and labor. The mental faculties are the machines that guide us in accomplishing all kinds of tasks, and to study their effects in others gives us power to understand those tasks and effects.

In reading a mentality we must remember that power is not the only quality necessary; the person must have *power, desire* and *conditions*; power and desire may create the conditions; just as there are all grades of capability, so there are all qualities of desires for success. More persons fail through lack of desire than through lack of capacity.

In this profile we have the face of a child, or if mature, the face of a childish person.



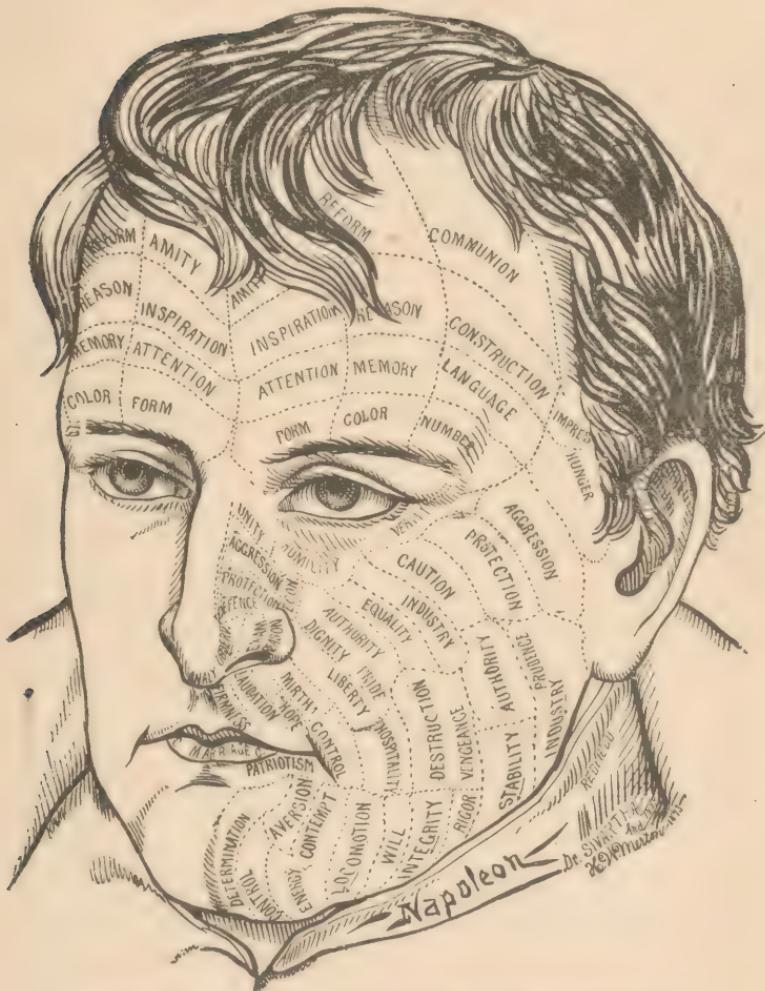
This face indicates as the face of a child, the immaturity of nearly all the faculties, because they are all small or only medium in size. It is not infrequent that the reader of Mentality is asked to read mature faces of a similar profile, except that they are generally larger than this is designed to illustrate. This face indicates that the brain is undeveloped and not severely trained, the Will not strong enough to push the nature forward; the Intellect may be bright and active, but not investigating or deeply concerned,

as will be observed by the end of the nose. The mouth indicates playful friendship and rather undefined affections and the chin lack of commanding force.

NOTE.—The tendency of readers of mentality is to unconsciously over-rate those they read, and to avoid saying or writing the defective parts of the nature they read. These are defects the reader should avoid, for nothing is more injurious than to give a person a false estimate of his or her own character. On the other hand, due credit should be given to all good qualities, advice as to occupation, health and correction of defective faculties; encouragement to overcome injurious habits, to study new and natural pleasures, seek accomplishments, and to widen as much as possible the range of mental life. These can all be done by suggestions of their various capacities until their attention is called to them. Many people hate intellectual as well as physical cowardice, until stimulated to study and experiment.

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DESCRIPTIVE MENTALITY.



Mentality of Napoleon Bonaparte.

Numbers of sections relating to each faculty shown in this face, the student to make a choice of those that describe most closely the faculties named. Form, § 31 to 34; Color, § 35 to 38; Number, § 39-42; Attention, § 43-46; Memory, § 47-50; Language, § 51-54; Inspiration, § 55-58; Reason, § 59-62;

Construction, § 63-66; Amity, § 67-70; Reform, § 71-74; Communion, § 75-78; Hope, § 87-90; Devotion, § 91-96; Heredity, § 98-102; Caressing, § 104-107; Control, § 108-111; Patriotism, § 116-119; Impression, § 120-123; Appetite (hunger), § 128-131; Dignity, § 132-135, Stability, § 136-139; Laudation, § 140-143; Integrity, § 144-147; Industry, § 148-151; Liberty, § 152-155; Economy, § 156-159; Caution, § 160-163; Defence, Aggression, Protection, § 164-167; Aversion, Rigor, Vengeance, § 168-171; Destruction, Contempt, § 172-175; Locomotion, Energy, § 176-179.

In presenting this outline engraving of the face of Napoleon, we shall simply give a general description of his features and leave the student to study out the size of the different faculties. To make it less difficult to find the faculties in the descriptive part, we will insert under the engraving the sections between which can be found each faculty, but without stating which size; very large, large, medium or small, must be chosen.

The remarkable mentality of this face will be seen at a glance. The forehead has immense breadth and great distance from the opening of the ear. The proportions of the face seem to show great fineness of texture and quality, as well as harmony of strong features, and consequently, strong mental faculties. (We cannot be certain of quality from a portrait.) The bridge of the nose is high from the face, and it has great length from the eyebrows to the end; the cheek bones are very full and strong in the region of Caution and Authority, the side of the face full and apparently muscular, while the jaw is long, wide from side to side, and deep downward in the direction the arrows point; the chin remarkably long from the ear, and full from the indentures under the mouth.

Studies in Profile.

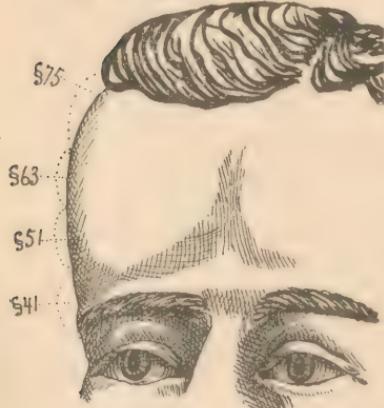
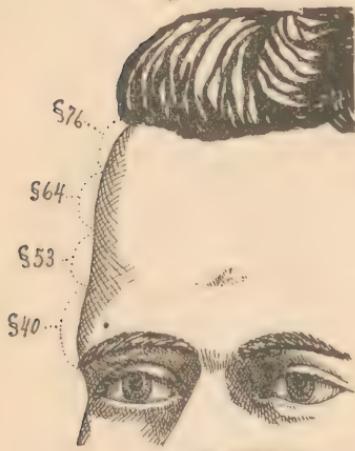
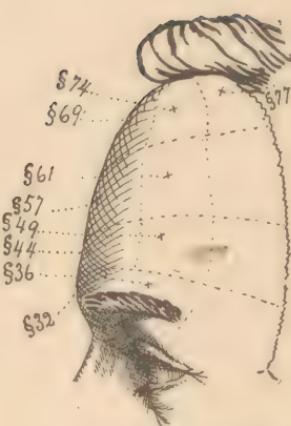
The four following pages of relief plates are well worthy of careful study. The page of foreheads treats the faculties of the Intellectual class, and give their central points with careful consideration of the sizes of the faculties. These readings are based upon good quality of brain tissues. If the quality of the person read were poor, it would necessitate much lower markings. Many of the faculties of the fore-head indice themselves in the nose, as will be seen by the sections noted on the second page of these studies. The student can learn to read both locations of the Intellectual faculties.

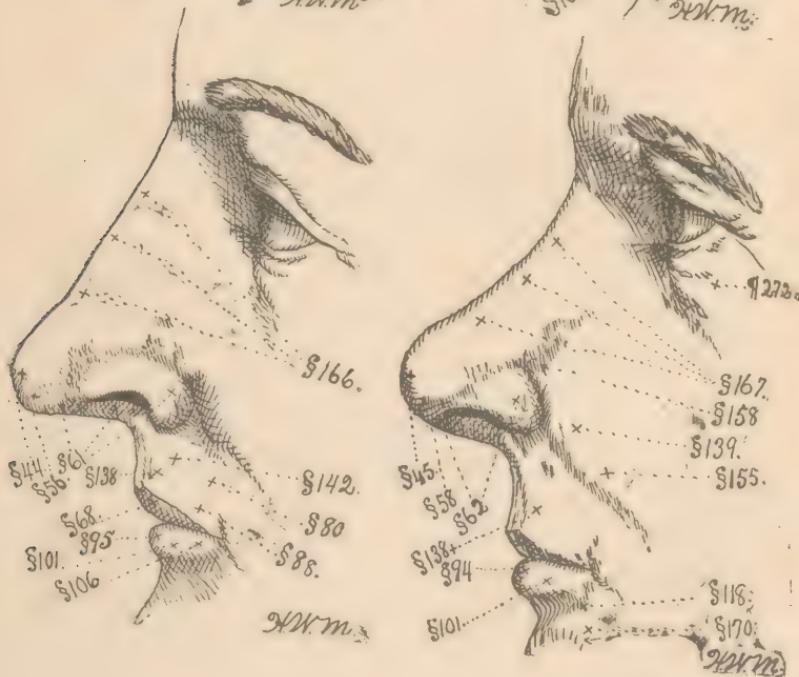
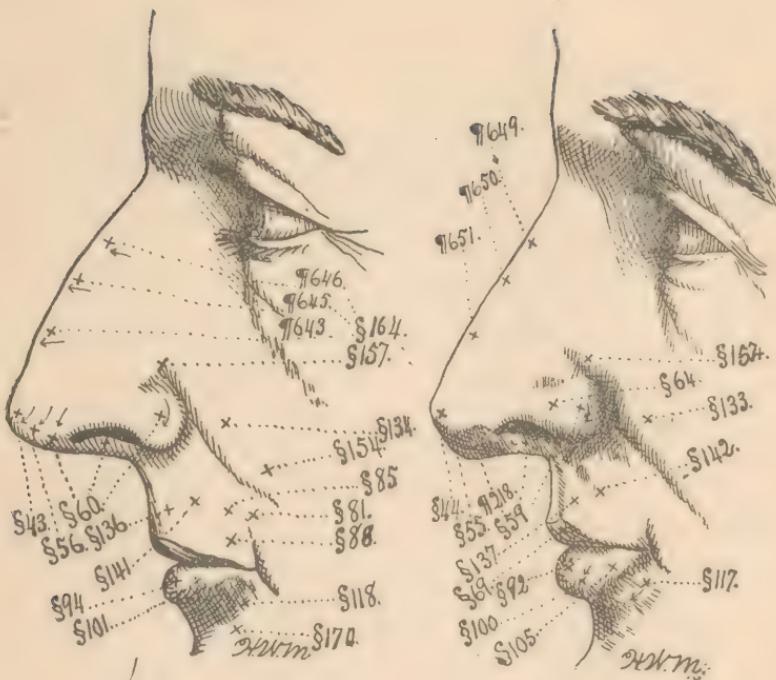
On the third page we present six studies of the nose, and six of the mouth. On the fourth page are nine studies of the chin, four of which are read by sections.

The reader of mentality finds no two faces alike, and very seldom a feature proportioned like one before described. Yet, reading each faculty by itself, with such particular comments as the reader will easily learn to observe, the faculties will be found to come within reasonable bounds in many different persons.

In mentality, we find that different proportions of a comparatively few faculties will give great variety of character; just as in the material world, different proportions and qualities of a few substances create a great variety of different forms, forces, combined powers, and habits of material bodies.

It is well to read each faculty separately—not to read generalities—and, if reading verbally or writing the mentality, after such separate description, enlarge it by noting the effect of that faculty upon the others. Opposite faculties tend to modify the efforts of each other; as instances, when Amity is large it will modify large Aversion; when Communion is large it will modify large Destruction. Powerful opposites sometimes create great characters. The student will find much interest in reading the separate drawings and then constructing faces from different features each time.

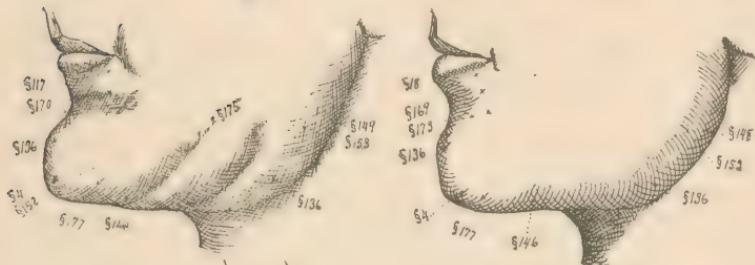






STUDIES.





STUDIES.

W.W.M.



Descriptions of the Hand.

The human hand is, in a large degree, an organ of expression, as well as of execution. Its parts are not as strongly influenced by the brain as the parts of the face are, and hence it cannot express in detail the mental powers as clearly as does the face. The hand can be studied in connection with the face. The older methods of reading the hand by the lines of the fingers and palm was a very imperfect method, because of the natural fact that the lines are made by the bending of the parts on each side of them, and would therefore depend upon the fullness and strength of those parts.

The mistake is in the fact that these lines are generally boundaries of muscles or parts that express different parts of the mentality on either side of the lines, and these may be full on one side and shallow on the other. As an instance of this kind, in the engraving of the hand, the line of affection is very shallow, because the lower palm of the hand is shallow in the region of materialism and the lines of Fate and Fortune and of business success; and yet at the mounts or high places, where the signs of Heredity and Devotion are, the hand is full. The true reading of the hand is by the mounts and shallow places between the lines, made by them. In the following description length means outward from the wrist toward the tips; fullness or depth means toward the face of the hand; and width has reference to breadth of the part described. We will first describe the forefinger and its sole; this portion of the hand expresses the intellectual faculties.

When full under the sign mental power, it gives that quality; shallowness indicates lack of mental power. The end of the first finger indicates accuracy of sight and desire for detail; when very full and long is described by §§ 31 and 35; when narrow and shallow by §§ 33 and 37.

The second joint indicates the function of Letters; when wide and full under the sign Mercury, the nature is described by § 43; when shallow or weak, by § 45, and intermediate



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sizes in proportion. Fullness at the sign Letters reads as §§ 47 and 51; shallowness, as §§ 50 and 54. Fullness under Order in Work indicates that kind of strength. The signs of the third joint indicate science, and when very full reads as §§ 55, 59 and 63; when shallow, as §§ 57, 61, 65 or 66.

The second finger indices the Will, and corresponds to the thumb. The first third, when very full at the sign Exactness, reads as § 147; when of moderate fullness, § 150; Integrity full reads as § 144. The second third under the sign of Jupiter indices Rulership, which also rules the outward base of the thumb; when very full reads as §§ 132 and 136, when smaller reads as the lower sections in proportion. The third section indicates unity of industrial action and the faculties of Co-action.

The third finger indicates parts of the Industrial class of faculties. When the sign Display is very large, reads as § 140; when medium, as § 142; when small, as § 143. When the second third is very full (see sign Business), indicates as § 148; if small, as § 150. When the last third is very full and strong (Commerce, Travel) indicates § 156, and on the inner surface § 176.

The signs of the little finger explain their own meaning quite fully. The sign Courage on the palm indicates, when full, § 164; when smaller, the lower sections of Defence. When the hand is very full under the sign sentiment, it indicates §§ 67 and 71. When full under Imagination, it reads as the imaginative parts of § 63. When full under the sign Wealth, indicates again §§ 156 and 164; under sign Reserve, the § 156, and somewhat more personal reservation of manner. The signs in the palm of the hand indicate by their fulness the power of the faculties of Affection. The sign "Heart" indicates, when very full, §§ 79, 83 and 87; when only large, medium or small, these sections of the three faculties of Faith, Love and Hope, indicate the succeeding lower sizes. The sign Devotion, when very full, indicates § 91; when full, § 92 or 93; when medium in proportion to the rest of the hand, § 94 or 95; when small, § 96 or 97. Fulness under the sign Heredity

reads as § 98 or 99, and smaller, the lower sections of that faculty.

The signs of the thumb are somewhat more generalized than the rest of the hand, and relate more closely to the active power of the faculties indexed. Justice and Industry reads from § 144 to 157 in proportion to their sizes, the first joint indicating the sections from 136 to 139; while fulness under the sign of Vitality indicates good quality or muscular power and endurance.

This very incomplete description of the art of reading the Hand is, however, the key to its mastery, if the following rules are observed. The names of signs of the faculties which govern the parts of the hand indicate the location of the mental influence; largeness or fulness of location indicates power in the faculty; shallowness of the part indicates weakness of that faculty; read the hand as you would read the face—by the relative sizes of its parts under the mental signs.

Mr. S. L. Schaeffer

Lowville, N.Y.

Mentality

OR

BY

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| | |
|--|---------------------------|
| Circumference of Head (see pages 4 and 5), |inches. |
| Over Intellect,inches. | Affections, inches. |
| Will, or faculties of the upper back-head, |inches. |
| Mental Temperament, described by § 2, |inches. |
| Social and Vital Temperament, § 3,..... |inches. |
| Industrial and Motive Temperament, § 4,..... |inches. |
| Harmonic Temperament, § 5,..... |inches. |
| Formative Temperament, § 6, and 2 and 3. | |
| Conserving Temperament, § 7, and 3 and 4. | |
| Estimative Temperament, § 8, and 2 and 4. | |
| Good Quality, ¶'s 14, 15, 16, 17, 18, 19, 20, of § 10. | |
| Medium Quality, ¶'s 21, 22, 23, 24, 25, of § 11. | |
| Poor Quality, ¶'s 27, 28, 29, 30, 31, of § 12. | |
| Cultivated, ¶'s 32 and 33; Uncultivated, ¶'s 32 and 34. | |
| Mental and Physical Compactness, very good, medium, poor, see § 14. | |

THE INTELLECT.

§ 30.—From this class of faculties arises all the intellectual and scholarly desires. These guide the person in the pursuit of knowledge and wisdom and the general forms of friendship.

Function of Perception.

Its products are the arts.

¶ 100.—FACULTY OF FORM.—From which arise the studies and departments of Zoology, Geography, Botany and Architecture. Principal faculty used in the following occupations: geologist, botanist, architect, designer, engraver, penman, sculptor, chaser, photographer, explorer, ornithologist, typesetter, barber, conductor, bricklayer and conveyancer.

§ 31.—¶ 101.—*Very Large Form.*—You are an excellent judge of symmetry and harmonic proportions, and extremely fond of that which is elegant and beautiful.

¶ 102.—Have a clear memory of forms and of faces; of the shape, outline and individuality of a large variety of objects.

¶ 103.—You notice clearly perspective angles and proportions, remembering very well the peculiarities of things you see.

¶ 104.—Beautiful tints and colors, elegant forms, fantastic, strange, or weird objects are attractive and interesting to you. Scenery, landscapes, architecture and paintings you appreciate and enjoy.

¶ 105.—If you have very large Imagination and Color, combined with Form, they will give you an exalted sense of beauty in natural objects and in Art.

¶ 106. With large Reason you gather natural facts, and have ability to apply them toward pleasure and industry.

¶ 107.—With Imagination and Reason medium or lower, you are apt to turn your art to a simple mechanical use, and

DESCRIPTIVE MENTALITY.

to simply take a wide observation of objects and passing events.

¶ 108.—You are a good judge of distance and locality, and of visible motions.

§ 32—¶ 109.—*Large Form*.—You have a very fair memory of the shape, contour and proportion of things you see, notice clearly what is going on around you, but are not an intense observer of detailed events. You are a fair judge of distances, angles, actions and levels.

¶ 110.—Your Form is large enough for all ordinary purposes, and by training would enable you to become a good mechanic if you so desired.

¶ 111.—If your faculty of Color is large, you will remember very distinctly that which attracts your attention.

¶ 112.—You have hardly perceptive energy or enthusiasm enough to reach a high rank in art or architecture.

§ 33—¶ 113.—*Medium Form*.—You have very little interest in art, or those things that are delicately beautiful, and care little to adorn home or its surroundings with costly ornamental objects.

¶ 114.—Beautiful tints and colors, elegant forms, fantastic, weird, or strange things are not particularly interesting to you.

¶ 115.—If your reasoning faculties are large, you have a tendency to make the most practical use of everything around you, and look toward the utility of things rather than to good order from an artistic point of view.

¶ 116.—Your occupation should be one that required very little purely artistic ability, such as the various branches of architecture, designing, engraving, or natural history would require.

¶ 117.—Nearly all natural objects are beautiful in their forms, colors, or actions, and the careful observation of these may greatly add to your pleasure.

§ 34—¶ 118.—*Small Form*.—You should cultivate a

DESCRIPTIVE MENTALITY.

closer and more careful attention to what is going on around you, the ways and instruments of use, study art and nature more closely, observe that which is beautiful, train yourself to see and remember clearly every object that is of interest to you.

¶ 119.—Your mental pictures are often vague and indistinct, and you do not notice that which is not conspicuous or directly referred to.

¶ 120.—*Cultivation*.—Peculiar forms, rare scenes, strong colors, delicate tints, or richness of color harmonies, imposing structures and delicate mechanisms, give the artistic sense the variety its cultivation demands, while they strengthen the memory and reasoning organs.

¶ 121.—*FACULTY OF COLOR*.—Studies are: Drawing, Printing and Penmanship. The principal faculty used in the following occupations: painter, sign painter, lithographer, draper, milliner, dyer, decorator, botanist, florist, costumer, printer, weaver, grainer, naturalist, clothier.

§ 35—¶ 122.—*Very Large Color*.—You have, naturally, a strong passion for colors, and perceive their harmonies; retain excellently the impressions of light, its hues, tints, reflections and refractions.

¶ 123.—You would readily succeed at painting, coloring, costuming, and in the many occupations where colors and their harmonies formed the principal part.

¶ 124.—With large Form and Imagination you would have rare artistic talent, and with Form and Reason large, you would succeed in physical science.

§ 36—¶ 125.—*Large Color*.—While you are not passionately fond of colors and their harmonious effects, you are interested in the beautiful and enjoyable in art and nature—landscapes, paintings, architecture and various products of the fine arts—and believe, as far as practical, in beautifying home and its surroundings, in cultivating a taste for ornamental enjoyments.

DESCRIPTIVE MENTALITY.

¶ 126.—This faculty would be of value to you in any occupation where the sense of color was necessary to success.

§ 37—¶ 127.—*Medium Color*.—You do not notice the finer harmonies of color unless trained to do so.

¶ 128.—Are a fair judge of size and proportion, but are not exacting with regard to order and arrangement.

¶ 129.—You should interest yourself more in colors and in accurate and vivid perception of the hues, tints, and reflections of light.

¶ 130.—You are not well adapted to the arts that require a knowledge of painting, coloring, or a discriminating sense of shades, tints, and their harmonies; hence, you should choose an occupation that arose from other faculties than color.

§ 38—¶ 131.—*Small Color*.—Beautiful colors are seldom noticed by you, and their harmonies cannot stir you to much enthusiasm. Your ideas of size are not exact and you would not succeed in the fine arts.

¶ 132.—A thorough knowledge of colors may not be necessary to you, but the eye that sees well, and remembers well, must cultivate a sense of colors and their harmonies.

¶ 133.—*Cultivation*.—You should notice the delicate shades of colors in the various objects around you, and compare one with another, at every opportunity. Natural objects will become more beautiful, and those of common use more easily remembered.

¶ 134.—**FACULTY OF NUMBER**.—Studies are: Geometry, Arithmetic and Measuring. The principal faculties used in the following occupations: mathematician, geometer, book-keeper, astronomer, surveyor, accountant, civil engineer, auditor, seaman, treasurer, carpenter.

§ 39.—¶ 135.—*Very Large Number*.—You are naturally rapid at mental arithmetic and computation, and could easily become a mathematician.

¶ 136.—You can readily become accurate in the science of quantities and in the measurement of distances by instruments and mathematical calculations.

DESCRIPTIVE MENTALITY.

¶ 137.—With a large faculty of Form, you could easily master Algebra and Geometry, which treat of quantities, solids and surfaces.

¶ 138.—*Cultivation.*—The use of this faculty enters into every occupation of man, as an active necessity, and is the basis of the great problems of astronomy, civil engineering, surveying, financial accounting, commerce, statistics, etc.

§ 40—¶ 139.—*Large Number.*—You are not an enthusiast in numbers, and care only for necessary accomplishments in that direction. Your mathematical faculty is large enough for all ordinary purposes, and with cultivation you might acquire much mathematical skill.

¶ 140.—Mental arithmetic is not an easy method, but by practice you can become ready in reasonable calculations.

¶ 141.—You have a fair idea of time and rhythmical motions. These would assist a musical faculty.

§ 41—¶ 142.—*Medium Number.*—You find arithmetic somewhat difficult for you to understand. Figures are difficult to remember, and mathematical calculations quickly become irksome.

¶ 143.—Your ideas of measurement may be good, but geometry and algebra seem a little indistinct and dull, and hard for you to keep an interest in.

¶ 144.—By severe cultivation you may very much increase your arithmetical abilities, but it would not be advisable for you to choose as an occupation one requiring great calculations or exacting measurements.

§ 42—¶ 145.—*Small Number.*—Numbers are uninteresting and often very dull to you; difficult or long calculations become very irksome; mental arithmetic slow and uncertain.

¶ 146.—The intricacies of Algebra and Geometry seem like systems and plans which are neither easily studied or valuable in practice.

¶ 147.—You are not adapted to measuring or surveying, or to any system of accounting, and are apt to leave things in disorder.

DESCRIPTIVE MENTALITY.

Function of Retention.

Its products are Letters.

¶ 148.—FACULTY OF ATTENTION.—Studies: Printing, Museums, Correspondence. Principal faculty in the following occupations: explorer, guide, hunter, reporter, editor, librarian, switchman, engineer, brakeman, biographer, and all occupations requiring active sight or closely confined examination.

§ 43—¶ 149.—*Very Large Attention*.—Your intellect is wide awake, on the alert for all that is going on around you in your general observation, while your attention is clear, vivid and not easily distracted.

¶ 150.—You are capable of very close application to your work, and concentrate your thought easily. In mental life you see a wide range of objects—arrange the permanent parts of your perceptions in scene-like, synthetic views which make even gathered fragments appear to you like complete wholes.

¶ 151.—This faculty is a valuable assistant to the organs from which arise all the mechanical, artistic, scientific and literary occupations.

¶ 152.—You are quick to notice the implied thoughts and motives of others by their motions or attitudes.

§ 44—¶ 153.—*Large Attention*.—You are quite attentive to the work you are engaged in, and anxious to keep familiar with its details.

¶ 154.—Your attention would hardly sustain you in long and exhaustive research, unless you were under somewhat of external pressure.

¶ 155.—Your nature is apt to demand change and variety of occupation, and you are easily disturbed or distracted in your thinking.

¶ 156.—It might be well for you to cultivate more consecutive thought, and more concentration of method.

¶ 157.—As a traveller you would notice a great variety of,

DESCRIPTIVE MENTALITY.

and remember many, curious and striking objects, and with large Reason you would make an interesting travelling companion.

§ 45.—¶ 158.—*Medium Attention*.—You have large observing powers, but are not apt at condensing and concentration of thoughts or observation.

¶ 159.—Your mental-focus is not sharp, and your attention and thoughts are often random and disarranged, while your memory of the past seems broken and unsystematic.

¶ 160.—You can train this faculty by associating new and unfamiliar ideas with old and familiar ones, and by close application to one thing at a time.

§ 46.—¶ 161.—*Small Attention*.—You find it hard to concentrate your thoughts upon a topic until it is completely mastered, or to arrange your ideas in clear conceptions.

¶ 162.—Your mental visions are indefinite and uncertain, likewise hard to recall.

¶ 163.—You should study that which is of value to you, and apply yourself steadily to one vocation.

¶ 164.—*Cultivation*.—Study accuracy; dwell upon that which you wish to remember; trace over the occurrences of the past; read concise thinkers; pay particular attention to concentration of thought and accuracy of statement.

¶ 165.—*FACULTY OF MEMORY*.—Studies: Civilization, Biography and Chronology. Principal faculty in the following occupations: recorder, historian, statistician, curator, clerk, student, and essential to all great accomplishments.

§ 47.—¶ 166.—*Very Large Memory*.—You have naturally a strong and retentive memory: one that remembers facts, time, dates and systems with great ease.

¶ 167.—You recall easily your own personal history, the detail of events that are past, and facts and thoughts you have read of. You make an orderly and careful debater.

¶ 168.—With large Form and Attention you would readily acquire an extensive and accurate fund of knowledge.

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¶ 169.—With large Reason your ideas will have system and connective arrangement, with a clear succession of thought.

§ 48—¶ 170.—*Large MEMORY.*—You remember facts very well, especially such as pertain to your largest faculties. Such dates, actions, events, rules and laws as are of most interest to you are recalled very clearly and distinctly.

¶ 171.—You also retain easily the information necessary in ordinary business or trade, or the general pursuits of life; but where very great memory is required, you would prefer to rely upon memoranda and records.

¶ 172.—With large Attention and Perceptive faculties, you might gain a vast store of information; the use you put this information to would depend upon your Reflective faculties.

§ 49—¶ 173.—*Medium MEMORY.*—Your memory is not particularly vivid or quick. You require somewhat of study and effort to remember that which is unfamiliar to you.

¶ 174.—The systematic order and arrangement of facts is something you pay little attention to, and you need to cultivate that disposition more.

¶ 175.—Unless some other set of faculties were very capable, you would hardly make a rapid and elegant debater, and you are not apt to become an easy conversationalist.

¶ 176.—It would be well to pay particular attention to the order and arrangement of your thoughts, and put particular stress upon that which you wish to remember, not so much by often repeating, as by severe attention.

§ 50—¶ 177.—*Small MEMORY.*—Your memory often fails you; much of your past is disconnected and confused; you gain special information by slow and often laborious steps.

¶ 178.—*Cultivation.*—You should pay careful and strict attention to what you wish to remember. You should associate general and special laws, facts; pay attention to time and dates; associate a new idea with an old and familiar one, and depend upon your memory from one impression.

¶ 179.—*FACULTY OF LANGUAGE.*—Studies are: Grammar

DESCRIPTIVE MENTALITY.

Speaking and Music. Principal faculty used in the following occupations: bibliographer, grammarian, author, orthographer, musician, poet, elocutionist, orator, canvasser, etc

§ 51—¶ 180.—*Very Large LANGUAGE.*—You have an excellent power of verbal and written expression, and notice clearly the syllabic sound and arrangement of language.

¶ 181.—Are naturally adapted to verbatim reporting, elocution and the study of foreign languages.

¶ 182.—You have a strong liking for music, and have an accurate ear for sounds—their pitch, variety and rhythmic force.

¶ 183.—You easily accumulate strange and unusual words, and can readily use a large variety of words in expressing your ideas.

¶ 184.—You can, by study, become a thorough musician, and if Imagination, Time and Number are large, you might succeed as a composer.

§ 52—¶ 185.—*Large LANGUAGE.*—You can express your opinions easily and accurately; have a discriminating sense of the proper and easiest method of impressing your ideas upon others.

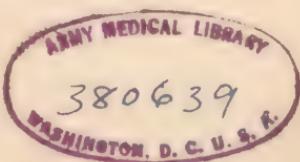
¶ 186.—With cultivation you can acquire quite an extensive list of words for use, and remember with accuracy what you hear or read.

¶ 187.—You are not apt to desire to become a linguist or grammarian, but could learn other languages with moderate ease.

¶ 188.—The constant study and practice necessary to the musician would be irksome, although you may appreciate music, and its harmonies be very attractive to you.

§ 53—¶ 189.—*Medium LANGUAGE.*—You can express your thoughts with moderate ease and accuracy, and are usually concise and definite in what you say.

¶ 190.—You would find new languages very difficult to remember and would soon tire of them.



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¶ 191.—On subjects not thoroughly familiar to you, your language may be marked with hesitation, repetition, and more or less diffidence; but this can be remedied by careful study of words and their meaning, and by reading scientific literature.

§ 54—¶ 192.—*Small Language*.—Your verbal memory is weak and you find it very difficult to remember conversation as it is spoken.

¶ 193.—You do not find it easy to express your thoughts in words, use but few forms of argument, and possess very little variety of expression.

¶ 194.—Your thoughts may lose very much of their power of conviction, or their attractiveness to others, because of your natural lack of power of discussion and speech.

¶ 195.—*Cultivation*.—You should study language and verbal expression.

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Function of Reflection.

Its products are the sciences.

¶ 196.—FACULTY OF INSPIRATION.—From which arises the studies and departments of Aesthetics, Symbolism and Adornment. Principal organ in the following occupations: pathologist, author, magician, seer, symbolist, ethicist, and similar branches of knowledge.

§ 55.—¶ 197.—*Very Large Inspiration*.—You are, by nature, a very intuitive person, full of sensitive impulses, easily repulsed by persons of gross natures, and are more in harmony with all that is inspiring and vivid than with the common or familiar.

¶ 198.—When strong minds are around you, they very often impress you by their impulses, wishes, and concentrated thought. If these are opposed to your ideas they are often repellent.

¶ 199.—In many cases you receive impressions of coming or passing events, and are easily enabled to keep in the front ranks of intellectual advancement.

¶ 200.—In daily life your nature is toward the better side of growth and action, believing in a spiritualized range of thought and feeling.

¶ 201.—You should exert your influence toward the betterment of humanity around you, urging yourself and others toward putting into practice the concepts of refined natures, and the growing harmonies of a natural life.

§ 56—¶ 202.—*Large Inspiration*.—Your large faculty of Inspiration acts in sympathy and depends somewhat upon your faculty of Reason, and you are apt to form a quick opinion of persons or condition, and yet not rely very fully upon that opinion.

¶ 203.—This faculty will sometimes create hesitancy in your decisions, because not strong enough to assert its first impressions, and yet large enough to waver the reasoning faculty.

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¶ 204.—You do not have an intellectual sensitiveness of the character and habits of others, but depend largely upon your observation of their habits and methods.

¶ 205.—You prefer, in your literature, positive and even dogmatic assertions, compact and exacting, and do not fancy much of a mixture of the ethical and scientific. Rather given to positiveness than to provisional statements, and if your faculty of Aggression is large, you would contend upon the positive side of all arguments.

¶ 206.—In business, so far as your intuitions are concerned, you are indecisive, and depend upon other faculties to assert what shall or shall not be done.

§ 57—¶ 207.—*Medium Inspiration*.—You judge the future much more through reason than through your intuitions, and hence reach your opinions of coming or passing events by slow processes, or from commonly accepted facts.

¶ 208.—In forming opinions of other person's natures, you do so from personal appearances and from their language very much more than from your nerve-impressions of them.

¶ 209.—Your spirituality is calm, cool, and lacks intellectual brilliancy, but may be steadfast in its conclusions, and supported by firm reasoning.

¶ 210.—It would be well to try to sense the opinions and aims of others, to judge of surrounding conditions and progress, and to enliven your thought with an ethical element, to practice foresight where possible, and cultivate the ideal and instinctive methods of reasoning in connection with your more positive habits of thought.

¶ 211.—You are apt to feel more enthusiasm in what you consider beautiful than you are given to express, and thus quietly repress somewhat of your nature in this direction. (See ¶ 215, on cultivation.)

§ 58—¶ 212.—*Small Inspiration*.—So far as your intuitive nature is concerned, you have a weak idea of the future, and cannot form much of a positive conception of general growth and progress.

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¶ 213.—It would be well to cultivate sagacity and foresight; to be apprehensive of the changes and new forms and methods of action; to observe and study the trend of ethical and spiritual thought, and in some specific way, cultivate the symbolic illustration of the arts and sciences.

¶ 214.—You rely very largely upon your Reason to find beauty and originality, except where the perceptions are used. In other words, you may lose much of that beauty of things which cannot be seen with the eye; are not responsive to the more delicate elegance of things.

¶ 215.—*Cultivation.*—This faculty may be greatly aided by having large faculties of Form, Color and Attention. Its cultivation is found in reading refining and standard literature; by studying the arts; by habits of delicate thought; by communion with nature and that which is beautiful.

¶ 216.—**FACULTY OF REASON.**—From which arises the studies and departments of Laws, Rules and Mentology. Principal faculty used in the following occupations: mentologist, analyst, logician, cosmologist, geographer, horticulturist, naturalist, physiognomist, physiologist, councillor, chemist, physician, aurist, and the natural and mechanical sciences where knowledge of natural laws are essential.

§ 59—¶ 217.—*Very Large Reason.*—You are naturally a very strong reasoner; have great power of analysis; are close and careful in your methods of thought and in your work.

¶ 218.—You readily analyze and dissolve the nature of objects or principles into their component parts, find the proportions of their power or elements to each other, and easily rearrange your own thought to suit new conditions.

¶ 219.—You might very clearly combine the facts you can gain from study and observation into a systematic view; and if your Reason is well supported by other faculties of the intellect, you might be able to discover natural laws, invent new methods, and arrange philosophical or synthetic ideas. Mentally you are given to extremes.

¶ 220.—Your judgment should be keen and definite, care-

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fully measured and founded upon a well balanced series of facts.

¶ 221.—You should very easily understand human nature, and the foundation laws of the human constitution; to outline just government; to see methods of advancing education; and thus, by influence, broaden the social and civil life around you.

¶ 222.—You are capable of understanding the most profound subjects, but require more than ordinary evidence to establish a position which seems in the least doubtful to you.

¶ 223.—You are liable to grow arbitrary in opinions as you grow older. This should be avoided, because new discoveries change the standpoint from which we view the whole face of the universe. All men are liable to be wrong or being only partially right. Simplicity of statement is often the most perfect way of imparting scientific knowledge.

§ 60—¶ 224.—*Large Reason*.—Your reasoning faculties are large and broad in range. They are hardly predominant enough to force you into their constant confined exertion; that is, to becoming a discoverer in natural science or physics, and yet you will, no doubt, be much interested in some branch of these.

¶ 225.—Your faculty of analysis is quite acute; it dissolves things and ideas into parts, and gives you a fine understanding of the nature and outgrowth of logical conditions, but is hardly strong enough to force you into abstract science or philosophy.

¶ 226.—Business plans and principles are clear and easily formulated. Your judgment is naturally good, your tact quick and decided, and you have a fair degree of punctuality.

¶ 227.—The nature and needs of other people do not impress you strongly. Their character you get from comparing their acts and expressions.

¶ 228.—This faculty deals with some part of every action of your life, and it is only enough to say that it is strong enough

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in your nature to generally demand the right thing being done, and in directing the right way to do it.

§ 61.—¶ 229.—*Medium Reason*.—Your reasoning organs are large enough for ordinary purposes, and are moderate in their decisions; not much given to long and careful consideration, or to constant examinations.

¶ 230.—You generally decide upon the subject before you very moderately, take plenty of time, and are then satisfied with your conclusions.

¶ 231.—You have somewhat of a distaste for abstract or complex subjects, and prefer to think and talk about practical, substantial matters—matters of interest directly in every-day life, and concerning your own occupation or profession.

¶ 232.—Your business or occupation has your close attention, and you are much given to finding out how to make its success easier, and to do the same amount of work with less labor or care.

¶ 233.—In many matters, especially in regard to mental work and thought activities, you seldom go to extremes, do not crave to accomplish objects outside of the general course of your life, and are generally satisfied with your attainments. This may be modified or intensified by a large faculty of Aggression and with large self esteem.

¶ 234.—Would advise steady and consecutive thought, and a course of study in some branch of natural science.

§ 62.—¶ 235.—*Small Reason*.—Facts may impress you strongly, but you do not analyze them carefully, nor do you enjoy critical reasoning.

¶ 236.—You do not take much interest in natural laws, in the study of principles and their application to their products, in natural movements and the progress of the world.

¶ 237.—Generally depend upon your observations for your conclusions, not only of people, but of the business facts and trade movements.

¶ 238.—Things of a spiritual nature are more of an emo-

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tional quality than of intellectual perception, and you cannot be reasoned into changing your opinions of what is generally considered of a religious nature.

¶ 239.—*Cultivation*.—The reasoning faculty is capable of great culture by the persistent inquiry into natural laws, the physical forces, methods of actions, and the relation or differences between things of a similar nature.

¶ 240.—To simply memorize a vast number of stated rules, or to copy and consider the nature of objects as a whole, is not sufficient, or, in fact, of much value to the reasoning faculty. It must be strengthened by self-observation and careful criticisms, and the continuous construction of ideas, processes and laws.

¶ 241.—The study of physics, biology, mathematics and mentology are of great value to the reasoning faculties; these give a fund of facts, natural laws, proportions and practical information that is always useful in an occupation.

¶ 242.—*FACULTY OF INVENTION*.—From which arises the studies and departments of Mechanics, Cosmology and Dynamics. Principal faculty used in the following occupations: carpenter, electrician, machinist, blacksmith, book-binder, cooper, cutler, lapidary, glazier, locksmith, jeweler, dentist, farmer, paper hanger, mineralogist, meteorologist.

§ 63—¶ 243.—*Very Large Invention*.—You are possessed with an exceedingly large amount of constructive ability, a native instinct at improvement and variation. You have an intuitive sense of the right application of mechanical action, and the distribution of physical forces.

¶ 244.—The problems of mechanics are easily solved in your calculations, and, taught or untaught, you can easily accomplish with tools that which ordinarily requires much study.

¶ 245.—Sometimes you are given to visionary and even fanatical projects; are carried away by the improbable or impractical; but these are nearly always of an original nature, and may lead to valuable inventions.

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¶ 246.—It is from such brains as yours that, by persistent efforts, new ideas and inventions are wrought out. This is especially true if this faculty is in connection with a large organ of Reason and supported by a strong Will.

¶ 247.—If the Will is small and your temperament of a vital nature, you may be of a much more romantic turn, and disposed toward romantic and idealistic thought, to visionary literary work, and the poetical methods of expression.

¶ 248.—Your nature is such that, whether you intended or not to use the material, you would constantly gather up facts, effects, producing causes, etc., that the skilled mechanic or inventor would need; and no matter how great mental power a person may have, to invent requires ideas and facts, and methods of using them.

· § 64—¶ 249.—*Large INVENTION.*—You have much constructive genius, and by study and careful observation, ought to be able to make a very successful mechanic, and, perhaps, important discoveries or inventions.

¶ 250.—You can demonstrate your idea of mechanics very easily, have a clear conception of what ought to be to accomplish a given plan, and are quite apt at conveying to others your methods of work and the details of an art.

¶ 251.—Your Imagination is vivid, clear and constructive. You have mental plans clearly demonstrated to you. In literature or in art, these would make you very vivid and often original, sometimes picturesque, in your views or creations. This faculty enhances other mental organs by vivifying their natural efforts.

¶ 252.—If this organ of Invention is in support of a very strong money-making group of organs, it will aid greatly in working out new and original plans of finances, of successful business operations and of clear-cut commercial gains.

¶ 253.—Your tendency is toward originality in everything you do—either great or small.

§ 65—¶ 254.—*Medium INVENTION.*—You are able, with

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considerable practice, to become a good mechanic, and may gain some ability for manufacturing and the various trades.

¶ 255.—Not apt enough, however, to understand, or to easily master the mechanical arts so far as invention is concerned, but may be aided in your constructive power by other strong faculties, as, for instance, if you have large Form, Color and Mathematics.

¶ 256.—Would not advise you to take up architectural work or anything requiring mechanical skill.

¶ 257.—Your ability does not demonstrate much Imaginative quantities, or the disposition to ideal creations in the practical arts.

¶ 258.—Very little of the visionary in your make-up, especially in this direction or in mechanics, although, with care and attention, you might carry out the plans and theories of others.

¶ 259.—In business you would be exacting and careful; somewhat conservative in method and not given to novelties.

§ 66—¶ 260.—*Small INVENTION.*—You have, naturally, not a strong inclination toward constructive work, and mechanics would not be very easy.

¶ 261.—You are slow to form plans and theories; have a desire to be concise and to work in channels away from tools and instruments of a mechanical nature.

¶ 262.—Your Imagination is small and you do not create mentally much more than your eyes or ears hear. That which is strange, peculiar or unnatural has very little attraction for you.

' ¶ 263.—*Cultivation.*—Study the skilful arts, mechanics and mechanical laws, the application of forces and the value of quantities. Arouse the Imagination, train the hand and body and notice the essential as well as non-essential elements of artistic and symbolic structures.

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Function of Reception.

Its product is Culture.

¶ 264.—FACULTY OF AMITY.—From which arises the studies and departments of Mimetics, Morality and Elocution.

§ 67—¶ 265.—*Very Large Amity*.—You have an extremely large faculty of friendship, a strong desire for intellectual intimacy, and for friendly and genial companionship.

¶ 266.—It is natural for you to be polite, to put others at ease, to harmonize, as it were, the friendship of others, and thus to increase your own.

¶ 267.—To please others, to demonstrate social nature, to know intuitively other person's wants and to find a half unconscious way to gratify them is easy for you.

¶ 268.—In conversation you please others by knowing their desires and seeking to apply your thoughts to their wishes, and geniality thus serves wit and fancy, all of which you possess.

¶ 269.—You are in no wise a valedictorian. If you have trouble or cares you keep them much to yourself, and do not seek to make yourself a subject of commiseration.

¶ 270.—You are unselfish to the last degree, and through your unselfishness gain much pleasure and friendship, much quiet enjoyment, and give to others also an amount equal to your own.

§ 68—¶ 271—*Large Amity*.—You have a warm and genial friendship, somewhat buoyant in expressing it, and seek to make yourself appreciated and well thought of.

¶ 272.—This faculty gives you somewhat of natural grace and ease, with disposition toward frankness and confidential friendship. Are more or less prudent in your early acquaintance, and gradually become more expressive on better acquaintance.

¶ 273.—You would not find it difficult to be agreeable and attractive in society, and easily win regard from those around you.

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¶ 274.—Large friendship and kindness both tend to make you master of your own pleasures and the pleasures of your friends. You win the regard of strangers, the respect of a would-be enemy, the gratitude of the powerless, and the interest of the strong.

¶ 275.—In this connection it may be well to say that you are constant and attentive to the wishes and needs of your friends, and you notice any inattention or wilful neglect on their part; are always courteous where there is reason to be, and polite in habit of thought and action. This rules the motive of a lady or gentleman from inherent nature rather than desire for outward effects.

§ 69—¶ 276.—*Medium Amity*.—It is not your nature to be exceedingly attentive to any one except your very close friends, and then only when there seems to you to be need of attention.

¶ 277.—Unless you are careful you may be disposed to negligence, or at least appear to be, which is almost as disagreeable a habit.

¶ 278.—You are quite friendly when well acquainted and on very intimate terms; more so, in fact, than you appear to be, because you do not demonstrate your friendship in a very active way.

¶ 279.—By a little thought and care, you could become a very attractive member of society or home, and would put at ease those with whom you are thrown. It is these little things that give others pleasure and that test in other people's minds the value of our character.

¶ 280.—If you have large or very large Inspiration, Hope and Dignity, these will make your nature much more attentive and considerate than this faculty does. Please notice your markings on those faculties and compare those with this faculty, for very often one organ much modifies another. By the cultivation of a similar organ both are made stronger.

§ 70—¶ 281.—*Small Amity*.—Amity is the faculty from which arises the sense of "platonic love" that now is particu-

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larized in sincere and constant friendship of a high quality, and this may sometimes be taken by other faculties. Your faculty of Amity is small, and leads you to be self-contained, seldom expressing strong friendship and generally maintaining a calm indifference toward its presence in others.

¶ 282.—Those personal attachments you do have are not quickly made, and only last while you are in direct relations with the person toward whom they extend.

¶ 283.—*Cultivation*.—Study the wishes, habits and needs of others, and especially your friends; study graceful carriage and good manners, sympathetic habits and pleasing address.

¶ 284.—Study good nature and ease of expression, the pleasant and humorous elements of social relations, to take more interest in the ludicrous and mirthful, and in the rational amusements of your friends.

¶ 285.—Avoid severity and pungent sarcasm, bluntness of manner or speech, or carelessness of the welfare of companions.

¶ 286.—*FACULTY OF REFORM*.—From which arises the studies and departments of Discoveries, Teaching and Adaptation.

§ 71—¶ 287.—*Very Large Reform*.—There is imbedded in your nature a very strong desire for attaining a useful and profitable place in the world, a desire to amount to as much mentally and socially as possible, and to bring to the race as much enjoyment as the world affords.

¶ 288.—You have an exalted sense of the value of life — its pleasures and possibilities, its progressive elements and its prospective enjoyments.

¶ 289.—Desiring progress and constant improvements in the race, you are aiming at a high personal development and in carrying out for your own the elements of pleasurable existence.

¶ 290.—You have a strong desire to gain mental strength and brilliancy from new discoveries, improved methods of teaching and in the careful consideration of ethics.

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¶ 291.—This faculty is so predominant that you are made miserable by those who are discourteous, thoughtless or ignorant, or by the lack of opportunity and desire of those who are of a gross or vicious nature.

§ 72—¶ 292.—*Large REFORM.*—Through this faculty you are of an even-tempered, good-natured turn of mind, find pleasure in the enjoyments of the world, are in habit given to make pleasure for others, to wish them happiness and mental growth and ease.

¶ 293.—You would rather ridicule that which you dislike than to severely condemn it; rather treat with mild sarcasm than to bitterly destroy; would avoid disagreeable things instead of annihilating their causes.

¶ 294.—Your tendency is to adapt new methods when they seem efficient, to inquire into the progressive movements of the age, and to advance causes you only partly agree with.

¶ 295.—You utilize every opportunity you can for giving others pleasure and advancement, and are a source of enjoyment to your friends and of comfort to strangers around you.

¶ 296.—In your business or profession you will be good-natured, frank, and careful of other people's needs; desire to have a good time and make others enjoy themselves, and there is very little in your social nature that is sly, severe or covetous.

¶ 297.—You gain friends easily and hold them well.

§ 73—¶ 298.—*Medium REFORM.*—This faculty does not influence you into making radical changes or into adapting new methods of thoughts and action. You are not in a hurry to gain new social changes, but rather allow them to be forced upon you, so far as their ethical elements are concerned.

¶ 299.—You enjoy good humor in others, and when acquainted would be of a genial nature. But so far as the world at large is concerned, you have only a small interest in its mental progress, and are careless as to its social condition and moral improvement.

¶ 300.—You enjoy sarcasm, keen wit, pungent ridicule and

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caustic criticism, unless they are turned toward yourself, and at such times you would reply with severity; still you do not wish to be severe yourself if you can avoid it.

¶ 301.—Having only a medium faculty of Reform, you will not be able to turn off the shafts of ridicule others might fling at you, and you would be very sensitive to sarcasm, scorn or impoliteness.

¶ 302.—A very small amount of attention to the cultivation of this faculty would considerably change your sources of pleasure and increase your social value to the race. Read carefully the description of very large Reform.

§ 74—¶ 303.—*Small REFORM.*—Your nature is of a conservative and retrogressive kind, careless of the aims of a developing civilization and of the social changes going on around you.

¶ 304.—Unless you have large Ambition, Reason and Hope, you will be careless of your own place in society and of the value there may be in keeping abreast with the age.

¶ 305.—So far as morality, ethics, or good government are concerned, you are a disinterested party. You are wound up in your own small enjoyments, and those, too, of a very material kind.

¶ 306.—A reader of character dislikes very much to mark this section of his chart, and as counsel is sometimes better than condemnation, will pass on to methods of cultivation.

¶ 307.—*Cultivation.*—Study the natures and needs of others; take interest in the development of friendship, hospitality and good government; take pains to be polite, just and friendly to strangers, and to return good favors with good favors.

¶ 308.—Make the most of your social opportunities and conditions, and use the pleasantest means possible in trying to influence others. Read the whole section devoted to the faculty of Reform.

¶ 309.—*FACULTY OF COMMUNION.*—From which arises the studies and departments of Entertainment, Conversation and Friendship.

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§ 75—¶ 310.—*Very Large Communion*.—You have a very entertaining manner, full of imitation and mirth, and an elegance of habit that makes every movement pleasant. Your gestures are smooth and appropriate when you see fit to make them, and are coupled with an earnestness of manner that is very attractive.

¶ 311.—Your descriptions are clear and vivid, given with a natural elegance that is in itself eloquent. You create deep friendships, make easy acquaintance, and keep them with no other cause than that of genial manners.

¶ 312.—So far as the power of imitation is concerned, or candid expression of others' opinions, you are eminently adapted to oratory, the stage or the pulpit. You have an intense sprightliness and vivacity in conversation, and as a friend you are social, cheerful and companionable.

¶ 313.—Full of humorous anecdotes, of droll views, of logical mirth, of vivid comparisons. Express your sentiments in a refined and graceful manner, and can, when occasion warrants, manufacture fun out of almost any incident. You can give and take a joke with pleasure, are seldom revengeful in your expressions, and hence are always in demand where either pleasure or advancement are desired.

§ 76—¶ 314.—*Large Communion*.—Naturally you have grace and ease of manner, and in communicating your ideas or in expressing your witticisms, much of the pleasure is due to your habit of expression.

¶ 315.—You have a little tendency to lose the more delicate essences of mirth in your disposition to overdraw your description or remarks.

¶ 316.—Your quick idea of mimicry is very enjoyable to your friends, but must be governed not to go to extremes. In general you are genial, fond of amusement, quick to see and copy the ludicrous, never give away to melancholy, and aim to be as pleasant and companionable as possible.

¶ 317.—When in the society of your more intimate friends,

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you have much of mirthful quaintness, of congeniality and of appreciation.

¶ 318.—In public you can entertain an audience by droll stories or manner, and are in accord with every propensity to get fun out of life.

¶ 319.—You would, so far as this faculty is concerned, be well adapted to the occupation of the teacher, or, in less degree, the actor.

¶ 320.—You never fail to praise your friends or to express your admiration for their accomplishments.

§ 77—¶ 321.—*Medium Communion*.—You are frank in your friendships and not much given to expressions of friendly attachment. This makes you seldom plausible or suave, and not at all given to praising and applauding others for their accomplishments, and yet you are willing to acknowledge worth where you think it belongs.

¶ 322.—You may admire elegance in others, but care very little for it personally, unless you have an object in cultivating it.

¶ 323.—There is very little of the imitative in your nature, and consequently you act in a very individualized manner, seldom copying other people's modes of expression, using very few illustrations to convey your meaning, and those you do use contain very little flourish, but are direct and trenchant in their action.

¶ 324.—In case of distrust you are very evasive, getting indirectly out of an inquiry or examination, and ignoring the manners or wishes of others. It would be well to cultivate this faculty as directed under "Cultivation."

§ 78—¶ 325.—*Small Communion*.—It is your nature to be self-contained, blunt in expressing your opinions, and heedless of the ease or opinions of others.

¶ 326.—You care very little for the mental companionship of others, do not distress yourself if you discommode those around you, and pass thoughtlessly by many opportunities for genteel action.

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¶ 327.—Your powers of mimicry are very small, and you would not succeed in easily portraying other persons' ideas.

¶ 328.—CULTIVATION.—The possession of pleasing social habits, of graceful movements and elegance of manner, is in itself almost an art.

The cultivation of this faculty does not depend simply upon conforming to the manners of society, but should become a part of the very nature. There are many things to avoid and many to attain, among the first of which is to never inconvenience others more than is necessary, and second, treat all others as your equals.

Cultivate good feelings toward others, move smoothly and easily, avoid angular motions, either mental or physical, and remember that good humor and fine deportment are capital that pays in proportion to their quantity and place of investment.

THE AFFECTIONS.

From this class of faculties arises all the love and social desires, the perpetuation of the family, the home and the race.

Function of Religion.

Its products are Unity and Spiritual Harmony.

¶ 329.—FACULTY AND FAITH.—From which arises the studies and departments of Ceremonies, Spirituality and Belief.

§ 79—¶ 330.—*Very large* FAITH.—You cannot be content without some form of worship—some way to express a vivid sense of veneration—and you are anxious that the form shall be of consequence as well as the substance.

¶ 331.—Are enthusiastic in the expression of your belief, in the exercise of religious obligations, in the conformity to the regulations of your doctrine.

¶ 332.—No half way manifestation will satisfy your religious nature, and unless you have Reason and Imagination large, you would have a strong tendency to condemn and discredit other creeds than your own.

¶ 333.—You are apt to manifest much reverence and respect for the aged, and the unprotected, and to esteem the thoughts and opinions of the sage and the religious enthusiast.

¶ 334.—It is easy for you to find harmony as well as interest in the nature of the world, its uniformity of laws, in the majestic and marvelous, and in the belief in a universal benefactor.

¶ 335.—In fact, you are disposed to magnify as much as possible the goodness of what you consider right, and spiritual, and worshipful.

§ 80—¶ 336.—*Large* FAITH.—You have a strong liking for religious methods, are inclined to accept a creed and cling to

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it; you like in moderation the ostentations that church-going and religious worship give opportunity for, and are not adverse to defending your belief.

¶ 337.—You believe that religion should be full of life, warm, sunny and genial; that, whether true or false, it is a good way to live. That there is something sublime in the worship of an Infinity, and that morality and religion are one.

¶ 338.—Your nature is to practice what you preach as far as conditions will admit.

You rejoice in the advance of true religion, and are not adverse to the critical study of ethics.

¶ 339.—In manifestation of benevolence, and the overlooking of deficiencies in others, you are quite practical, and do not go to extremes.

¶ 340.—Your nature is of an extremely ethical kind, much given to hypothetic speculations regarding the Supreme Being, and are apt to become interested in the more philosophical religions, such as Harmonism and Idealism. It would greatly please you to find a scientific religion, that is, some natural religion based upon things and laws employing your Reason as well as your Faith.

§ 81—¶ 341.—*Medium FAITH*.—You have a suitable respect for religion, but could hardly become an enthusiast in its forms and demonstrations. Your actions may very often fail to convey to others a sense of your religious feelings, for your manner is not inclined to magnify your real interests.

¶ 342.—The real element of faith you have well developed, but are very lax in making devotional showings. In some ways your faith turns rather to the visible and the knowable than to the invisible and unknown, and consequently may be, by some people, considered irreligious.

¶ 343.—You place more confidence in duties than in worship; more in the essence than in the form; in principles than in forms; in the conscientious respect for that which seems good than in the habit of denunciation.

¶ 344.—You care more for human good and fraternal actions

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than for any religious manifestations; more for what you consider common-sense obligations to the living than to fear for the condition of the dead, yourself in the hereafter not excluded. In a sentence, you are much of the stamp of a materialistic moralist and practitioner, who prefers not to preach and pray except by doing something.

¶ 82.—¶ 345.—*Small Faith*.—The faculty of Faith has very little power in your nature and you are very well qualified to become an agnostic in religion, to pay very little attention to sacred writings and to ignore the church as an institution dealing with the moral and religious sentiment of the world.

¶ 346.—You can see no promise of felicity in religion, in worship through creeds, and, as a consequence, you judge Faith by Reason, or deny it from a lack of the religious impulses and feelings.

¶ 347.—You cannot easily be influenced by the fear of an angry deity nor by the admonitions of the religiously devout, and do not often find it amiss to turn on them the shafts of ridicule and the arrows of contempt; or, if your faculty of Aggression is very large, you may search their own or other pious people's histories for examples of broken faith, hypocrisy, deceit or disgrace which may be used to discredit either creed, practice or authority.

¶ 348.—*Cultivation*.—The sources from which some form of religious evidence can be drawn are so numerous, varied and vital, that it is hardly essential to go over the vast field in this place. Will simply say that every faculty should reach its normal strength; and that which is good and true conduct toward mankind generally leads to a consideration of the nature and worship of a supreme spirit.

¶ 349.—*FACULTY OF LOVE*.—From which arises the studies and departments of Philanthropy, Interchanges and Discipline.

¶ 83—¶ 350.—*Very Large Love*.—This is the static faculty of the religious group, as it were, the sunny and vivifying

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organ, and its tendencies are toward the preservation of harmonic conditions between mankind.

¶ 351.—This faculty gives you a deep and constant interest in the happiness and success of your friends in particular, and the race in general, and leads you to disinterested acts of benevolence, to the expressions of kindly sympathy, to the tenderest as well as strongest relations of friendship.

¶ 352.—You are made miserable by the misery or misfortunes of others, but would bear your own with fortitude and grit.

¶ 353.—This faculty is so strong that you could hardly be selfish even of what you need for your own pleasures and comforts. You would enjoy yourself most when observing the unalloyed enjoyments of others. Fraternity has much possession of your nature, and in its establishment among men you find as much pleasure as in the manifestation of any form of enacted religion.

¶ 354.—You have little regard for the philanthropy that displays itself with ostentation and pride, are usually severe toward what seems to be hypocrisy, and believe that the greatest religion consists of doing the greatest good.

§ 84—¶ 355.—*Large Love*.—You have a large amount of philanthropy in your nature, wish the rest of the world to succeed, and do not begrudge any one their honest gains.

¶ 356.—Your benevolence is strong enough to prompt you to generous giving, and especially if you find a need for its presence. You do not believe much in charity, but rather trust to justice and its claims than to miscellaneous charities.

¶ 357.—From a religious point of view, you have a strong desire to promote the welfare and better conditions of the race, and are doubtless interested in any reasonable plan for the establishment of a wider range of happiness.

¶ 358.—You have also a sense of the fraternal laws that ought to unite all mankind in peaceful life and under equitable laws; that these should become foundations upon which to build a true society.

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¶ 359.—You have a large trust in probable truth, and are willing to grant confidence in some things that do not seem fully proven.

¶ 360.—You put much confidence in other people's motives, and are sometimes liable to be imposed upon, where a person of less hopeful and confiding nature would not be.

§ 85—¶ 361.—*Medium Love*.—You are benevolent to those who are suffering or in want, but are not largely generous unless you have very solid evidence of need.

¶ 362.—You are not very much interested in the general progress of mankind from a social point of thought, and generally conclude to let it go along as it may without your particular attention.

¶ 363.—Under disappointment you would be much discouraged, and inclined to condemn both the guilty and innocent for your misfortune.

¶ 364.—You may be much inclined to believe in moral or ethical laws without the idea of particular sacredness invested in them, much after the honest infidel who expects no repayment nor finds any cause for philanthropy except that which is of momentary pleasure.

¶ 365.—You will not make large personal sacrifices, nor waive your own interests and pleasures, unless there is good cause for so doing, and you are urged by circumstances to do so.

¶ 366.—It would be well to cultivate a larger interest in the social and religious progress of mankind; to enlarge your sympathies, take interest in ethical and social reforms, deal with the needs of the race from a pleasurable standpoint independent of self-interest.

§ 86—¶ 367.—*Small Love*.—In a broad or humanitarian sense, you care very little for the welfare of others, and pay particular attention to your own interests.

¶ 368.—Have very little confidence in the use other people would make of any benefits you would offer them, either in a social or financial way.

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¶ 369.—Your sensibilities to the misery of others are very weak; you seldom give expression to compassion to others' pain or defeats, and in the emotions usually aroused by religious enthusiasm you find no sympathy.

¶ 370.—*Cultivation*.—This is, in a mental sense, the highest of the mental organs. Love, as here used, is not yet the most dominant faculty of the race, but is fast becoming the controlling faculty of the more civilized portion. Study the nature described as very large Love.

¶ 371.—*FACULTY OF HOPE*.—From which arises the studies and departments of Reclamations, Improvements and Undertakings.

§ 87—¶ 372.—*Very Large HOPE*.—You are keenly awake to the higher aspirations of Hope, to the beautiful in life and the spiritual feelings, to the tender emotions of religious and humanitarian growth, and to the gaining of a possible immortality.

¶ 373.—So strong is your faculty of Hope that it influences those around you, inspires them to constant improvement, gives enthusiasm to your own and their concerted actions, and takes away much of the despondence of sickness or defeat.

¶ 374.—You believe in the perfection of the physical nature in order to better sustain the spiritual or mental nature; are passionate in pursuit of that which you think is ennobling or valuable, and thus are very hard to daunt in gaining your aim.

¶ 375.—With large Faith and Reason you would be most constant and persistent in your work, or in spreading or affirming your opinions.

¶ 376.—With large Imagination and Intention, you would be extremely vivid in your feelings of the religious elements of life, and would set a high and exalted estimate upon the future life.

¶ 377.—Your nature cannot bear antagonism or discord, and craves a harmonic social life and growth.

§ 88—¶ 378.—*Large HOPE*.—Your hope is of a constant and

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enthusiastic kind, and in a religious direction you would aspire to reach a safe and comfortable belief, but would not be of a zealous and passionate nature.

¶ 379.—You have much confidence in gaining your ambitions, in the continuance of your successes, in the increase of your pleasures, in the enjoyment of your rewards for your cares, and in the final consummation of all reasonable plans.

¶ 380.—You generally look upon the brightest side of life, take pleasure in expecting an increase of human happiness, your own included.

¶ 381.—You will succeed where those of a less hopeful nature would fail. Hope is the staunch friend of pluck.

¶ 382.—There is hope enough in your mental nature to make you happy under very adverse circumstances, as you find sources of pleasure in contemplation and in the aspirations of your social nature.

¶ 383.—Your Hope faculty is hardly strong enough to hurry you into imprudent and undesirable speculations, and yet sustains you in those that seem safe.

§ 89—¶ 384.—*Medium HOPE.*—Your aspirations of a religious nature are very moderate, almost without enthusiasm or vitality; you care very little for those things that seem improbable, or for any doubtful gains in the future.

¶ 385.—In business you have only a cool and calculating desire to reach moral or ethical influence, believe very much in a matter-of-fact sort of a world, and only one world at a time.

¶ 386.—Your friends would rely upon your judgment much more than upon your feelings, and expect very little of the visionary nature from you.

¶ 387.—Some of your other faculties may make you intense and enthusiastic, aspiring or ambitious, pushing and confident; but this faculty will not.

¶ 388.—You have a tendency to be variable between despondence and hope, sometimes filled with strong anticipations

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and then with doubt; at times buoyant and again ascetic; at others congenial and vivid, then sober and sedate. These changes are largely dependent upon the success of your financial moves, or the strength of your pride. Their cure rests in taking a broad survey of humanity and its progress in the spiritual and material realms.

§ 90.—¶ 389.—*Small HOPE*.—Your thoughts and feelings in regard to religion and immortality are like the changeful visions of a restless dream, rising and falling without order: bright and then doubtful; full of forebodings at one moment, and careless of consequences the next. Other faculties may modify this faculty. See for support the faculties of Faith, Reason, Inspiration, Dignity and Reform.

¶ 390.—If you have large or very large Reason, Construction, Defence and Form, you will worship nature and her physical forces, will hope only for success in this life, and will anticipate no pleasures of immortality.

¶ 391.—You think religion and ethics are only playthings for innocent amusement, and religious zeal and enthusiasm are much the product of a very psychometric force of a very material kind.

¶ 392.—*Cultivation*.—Only the more advanced forms of religious evidence can influence you, but these can be found most abundantly in the harmonic laws of nature, in the great symbols of spirit forces—the life which matter cannot create or sustain. The possibility of immortality rests in the forces of spirit substances, for life itself is a product of spirit substances and their forces. Evolution is a law of spirit and not of matter. See the works of Dr. Sivartha, also this author's essays.

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Function of Sexation.

Its products are mating and marriage.

¶ 393.—FACULTY OF DEVOTION.—Its studies and departments are Sex-structure, Floration and Rites.

§ 91—¶ 394.—*Very Large Devotion*.—Masculine. Your Devotion is very strong, and leads you to worship at the shrine of woman's intellectual, social and physical worth and beauty. There is much that is ecstatic in your feelings of love.

¶ 395.—You idealize the one you love, fill your thoughts with creations of attention you are willing to give, and believe in mixing romantic love with enduring constancy. If there are no other faculties which detract from this, you will make an ideal husband.

¶ 396.—You should exercise stability and judgment in the choice of your mate, for you will demand affectionate attentions, constancy of feelings, and mental as well as physical worth. Your nature would be to give as well as receive the causes of happiness.

¶ 397.—Feminine. Your devotion is of a delicate, tender and suppliant kind, filled with the desire to make your companion supremely happy, the wish to perpetuate all the delicate feelings of courtship days, to establish invisible bonds of unity and power, and keep constant the contentment of reciprocated Devotion.

¶ 398.—You should marry a man of calm, gentle and attentive nature, but without extremely passionate affection.

§ 92—¶ 399.—*Large Devotion*.—Masculine. Your affectional nature is of a constant kind, full of feeling, seriousness and emotion, ready to respond to somewhat of ideality, but not particularly romantic.

¶ 400.—The other sex have much attraction for you, and you are not slow to accept their society, nor to reap pleasures from their companionship.

¶ 401.—You would be an ardent and devoted lover, intense

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at times, a little vehemenent, sensitive to praise or blame, and not slow to praise those you love.

¶ 402.—As a husband you would enjoy the presence of your wife, would seek her happiness, consider tenderness a part of devotion, and, in short, would deeply love, zealously guard, constantly support, and express in strong and sturdy manner your feelings.

§ 93—¶ 403.—Feminine. Your affections are not easily awakened, and are of a quiet but everpresent kind when they are aroused. You would express them with moderation, and they would cling with much tenacity to one you had loved.

¶ 404.—You might occasionally take the part of the coquette, and for the amusement it afforded, seek the admiration and attentions of the male sex. This however would be only a little by-play, and is not a part of the real elements of the tender passion.

¶ 405.—You should not marry a man of very passionate or of very passionless nature; you would disagree, and disappoint each other. He should be of a warm, genial, demonstrative nature, willing to manifest his feelings of affection, and not take for granted that true love needs no constant sign.

§ 94—¶ 406.—*Medium Devotion*.—Masculine. Your Devotion is not of the most ardent kind, nor is it largely emotional or ecstatic. In fact, the purely mental part of your sex love is not the strongest element of your attachments.

¶ 407.—Unless you have large Stability, Reason and Amity, you will have a tendency to degrade your feeling of Devotion, and the finer sense will be very slow to awaken.

¶ 408.—You are not very fond of the emotional side of married life; have a tendency to be frank, blunt and calculating, or even selfish.

¶ 409.—You should marry a woman of large Devotion, but not of an aggressive, independent nature—one who is willing to accord with your wishes and habits.

§ 95—¶ 410.—Feminine. Your devotion is not intense, nor

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is it vivid, ecstatic or sentimental. It is rather of an undefined kind, varying much in strength from time to time—now strong, now weak, and again mental.

¶ 411.—Your feelings depend very much upon the character of the man who aroused them. If his nature was cool and calculating, yours would respond with an opposite form.

¶ 412.—As a wife you would care very little for the ethical and romantic parts of marriage, and would pay more attention to the feelings of duty, necessity, or the home needs.

¶ 413.—Should marry a man of calm, dignified and positive nature.

§ 96—¶ 414.—*Small Devotion*.—Masculine. I find your love for the other sex is deficient and of a very ordinary range. You may be either very much unconcerned about their presence, or be very variable in your inclinations, and prone to seek variety.

¶ 415.—The more amatory element of the marriage feelings are apt to rule in your nature, and when not well acquainted you will be shy, reserved and distant.

¶ 416.—If you are of a mental temperament, you will care very little for feminine companionship, and marriage would come as the result of convenience or necessity.

¶ 417.—You should marry a strong and positive woman, and pay more attention to the refined and elegant sex relations.

§ 97—¶ 418.—*Small Devotion*.—Feminine. Your affections are cool, calm and unromantic, not easily awakened, nor vivid when they are aroused. The element of romance is not strongly felt, and you would care more for other elements of social relations.

¶ 419.—*Cultivation*.—See the nature and habits described under very large Devotion and large Devotion preceding this.

¶ 420.—*Faculty of Heredity*.—From which arises the studies and departments of Transmission, Permanence and Variation.

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§ 98—¶ 421.—*Very Large HEREDITY*.—Masculine. Your nature demands the expression of your affections and their reciprocation. You are intense in your sex relation, are apt to be in love with some one all the time, and find the society of the feminine sex most congenial and attractive.

¶ 422.—The feelings of conjugal love are very strong; you would intensify your devotion by all the attention you had opportunity to give. You are nearly always vehement.

¶ 423.—If you have children, they would resemble you very much in feature and in nature, and your ardency would have a strong hereditary effect.

§ 99—¶ 424.—*Very Large HEREDITY*.—Feminine. This faculty is predominantly feminine in its nature, and in your character lends an intensity and tenderness to the love element that is very strong and vital.

¶ 425.—Your nature craves deep feelings, constancy and earnestness, and exclusive possession of your mate's affection.

¶ 426.—If you were a mother, your children would worship you, and if your husband were of a strong character, your children would resemble him much more.

§ 100—¶ 427.—*Large HEREDITY*.—Your sex-affection is of a permanent nature, deep-seated and enduring, and would make you covet the constant and tender regard of one you loved, and give you power to impress your influence very strongly upon their feelings and thoughts.

¶ 428.—As a parent, you would have power over the habits and nature of your offspring, and would much mould their habits and desires.

¶ 429.—You would greatly enjoy family life, and would mould your actions much in accordance therewith.

§ 101—¶ 430.—*Medium HEREDITY*.—Your nature in regard to the permanence of family relations is of a calm and quiet quality, and you would not strongly impress your characteristics upon the nature of your offspring.

¶ 431.—Your tendency is to pay too little attention to the

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various feelings and impulses of parental life, and it would be well to study the influences of heredity upon offspring.

¶ 432.—In your love nature there is not an abundance of constancy, especially in this faculty, but some other organs may counterbalance this.

¶ 433.—Would advise you to read carefully some of the many good works upon the subject, especially if you are married or intend to become a parent.

§ 102—¶ 434.—*Small HEREDITY.*—You like change in the objects of your devotion, and are variable in your influence and characteristics.

¶ 435.—As a parent, you would pay little heed to the parental influences, and would not very strongly impress your nature upon your children.

¶ 436.—You might show strong devotion, and also constancy, but they would be the product of faculties other than heredity, and I would advise the study of hereditary laws, physiology, and kindred subjects.

¶ 437.—*FACULTY OF CARESSING.*—From which arises the studies and departments of Recreation, Caressing and Petting.

§ 104—¶ 438.—*Very Large CARESSING.*—You are inclined to be an ardent and devoted lover, and to express your affections in tender and constant actions.

¶ 439.—You like the elements of romance and worship in the love relations, seek admiration and approval from the opposite sex, and you are none the less sensitive to any rebuff or infringement upon your feelings.

¶ 440.—Your nature is capable of great passion in love, and of its expression by a variety of delicate attentions.

§ 105—¶ 441.—*Large CARESSING.*—You are expressive in your affections, and like to manifest them by attentions of fondness, constancy and regard.

¶ 442.—You have also a desire for the perfection of the sex relations, for their considerate responses, and for the exchange of radiant nerve force from the affectionate faculties.

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¶ 443.—Your ardency is governed and calm, and the romance of your nature is of a quiet tone, while yet you greatly desire the admiration of the opposite sex.

¶ 444.—As a married mate you would be calm, dignified and responsive, and constantly mindful of your feelings and associations.

§ 106—¶ 445.—*Medium CARESSING*.—You are not variable in your feelings, although you are not much given to demonstrating them, nor to expressing confidence and continued interest.

¶ 446.—You might have deeper love than you appeared to, and with other faculties of the affections large, you might make a very kind, tender and constant mate.

§ 107—¶ 447.—*Small CARESSING*.—Your marriage feelings are small and undemonstrative, and you seldom express any tenderness by your actions, while your impulses are slow in action and cool in their manifestations.

¶ 448.—You have little disposition to fondle or pet children, nor to win their caresses.

¶ 449.—Your sense of the nerve forces of the opposite sex are slow and negative, and you do not impress your own very forcefully upon others.

¶ 450.—It might be well for you to cultivate more of an affectionate nature, and to make more vivid your sense of sex devotion and intersex ties. If married, to increase your expression of devotion and attachment. You should cultivate Amity, Reform and Communion, that they may strengthen your faculty of Caressing.

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Function of Parention.

Its products are the Family, the Group and the State.

¶ 451.—**FACULTY OF PARENITY.**—From which arises the studies and departments of Obedience, Guidance and Study.

§ 108—¶ 452.—*Very Large PARENITY.*—You have an abundance of congenial tenderness toward children, and find it very easy to take their attention, and charm them into doing as you desire them to do.

¶ 453.—From your keen appreciation of childhood you are enabled to easily win children's confidence and love, and to govern by kindness where harsh measures would fail.

¶ 454—If you have a family of your own, you will provide for them as bountifully as possible, and exert every effort to make them happy, and at the same time exercise a natural authority over them.

§ 109—¶ 455.—*Large PARENITY.*—You are warmly attached to children, and find it easy to entertain them, as well as to win their confidence and companionship.

¶ 456.—You prefer to rule by reason rather than by the rod, to convince the understanding rather than to abuse the body, and hence most easily rule them.

¶ 457—With children of your own, you would be lenient and kind, sometimes over-indulgent, and inclined to await the effect of conviction and growth; would watch their individual welfare, and endeavor to carefully guard their advancement.

§ 110—458.—*Medium PARENITY.*—You are attached to your own, but care very little for other children. You desire your children's general welfare, and to protect them from adversity, and to provide for all their needs.

¶ 459.—With large Stability and Dignity, you would be a stern and determined parent, somewhat arbitrary in your commands, and expecting to be obeyed without question.

¶ 460.—You care little to cultivate the friendship of the young, nor to take time to answer their questions or satisfy

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their demands upon your time, unless through large faculties of Amity and Communion.

§ 111.—¶ 461.—*Small Parenity*.—I should judge that you care very little for children, and would provide for them only as a necessity, not as a source of pleasure.

¶ 462.—So far as the government of children is concerned, you are not interested very much, and if you had children of your own, would rather that someone else would govern them and arrange their domestic affairs.

¶ 463.—If angered by children your nature is liable to be severe and rigid, and not to modify, because of the facts of their youth or lack of experience.

¶ 464.—*Cultivation*.—It might be well to cultivate a more tender and affectionate nature toward the young and the unprotected.

¶ 465.—*Faculty of Reverence*.—From which arises the studies and departments of Work, Plays and Festivals.

§ 112.—¶ 466.—*Very Large Reverence*.—You are very strongly inclined to reverence your parents, to protect them when need be, and in every way possible to make life pleasant for them.

¶ 467.—In your love for your parents you do not hesitate to demonstrate your feelings and to show your appreciation for the tenderness of your parental home. You also take much delight in the surroundings of your youth, and in the history of your family and its past.

¶ 468.—Your nature is observant in the habits towards those older and more experienced than yourself, and you are not given to showing self-confidence in your family surroundings.

§ 113.—¶ 469.—*Large Reverence*.—Toward your parents you are loyal, kind and temperate, cherishing their happiness and good will, and their fond recollections.

¶ 470.—You maintain toward them a genial filial love, and are mindful of their social and affectional needs as well as protecting care.

§ 114.—¶ 471.—*Medium Reverence*.—Your relation toward

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your parents is one of calm feeling, seldom fully expressed, and in general you expect it to be taken for granted.

¶ 472.—If circumstances compelled you to maintain them, you would do so in a kind and genial manner, more as a duty than as a pleasure, and you would not be ruled by their judgment, but would depend upon your own judgments and capacities.

§ 115—¶ 473.—*Small Reverence*.—You are very slow to manifest filial love, and think it a needless task to manifest any love for your parents.

¶ 474.—If pride or ambition did not urge you, you would care very little for the relation of your youth, and take no thought of family history, or pride in their achievements.

¶ 475.—You think much more of the present than of the past, care very little for its history or its associations. You might provide for your parents if need be, but would not look upon it as a pleasure.

¶ 476.—*FACULTY OF PATRIOTISM*.—From which arises the studies and departments of Waiting, Altruism and Patriotism.

§ 116—¶ 477.—*Very Large Patriotism*.—You have an intense liking for your home and for its surroundings, enjoying its associations both of a mental and physical nature, as well as the blending memories of its past.

¶ 478.—Your sense of kinship is very large and strong, and unless contradicted by some other faculty, you will have a strong feeling of relationship with those who are of your own descent.

¶ 479.—You have strong attachments to your native country, and sympathise with its usages, styles and manners; like to praise its people, revert to its past, and prospect its future.

§ 117—¶ 480.—*Large Patriotism*.—You have considerable feeling for your home life as such, are interested in making it beautiful as well as comfortable, and enjoy its surroundings, its associations and companionships.

¶ 481.—Your nature is not such that you crave relationship

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or its manifestation with its kinships, and you can easily reconcile yourself to new or changed conditions.

¶ 482.—Your love of country and native state is of a mild and perhaps romantic nature, and you can find qualities to please you in new relations.

§ 118—¶ 483.—*Medium PATRIOTISM*.—Your patriotism is not very demonstrative ; you do not care to make much fuss about it; find yourself satisfied with new surroundings and conditions ; do not hesitate to change your location because of losing familiar objects.

¶ 484.—Your feelings toward kith and kin are largely those of friendship, and seldom reach the intensity of affectionate regard.

¶ 485.—You are more liable to criticize than to praise your own country, and do not look upon the achievements of the past as objects of worship.

§ 119—¶ 486.—*Small PATRIOTISM*.—Your attachment for home and its surroundings seems to be very moderate and easily overcome. You are not particularly interested in family history, or in the past beyond your own near relationships.

¶ 487.—Your tastes and habits do not lead you to a very romantic interest in the land of your nativity, and you care hardly more for one country as such than for another. Would advise you to grow more patriotic in a broad sense of that term.

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Function of Sensation.

Its products are the home, and the senses of weight, taste, feeling, smell and hunger.

¶ 488.—**FACULTY OF IMPRESSION.**—From which arises the departments and studies of Flavors, Odors and Digestion.

§ 120—¶ 489.—*Very Large IMPRESSION.*—(The sixth sense.) Your impressions of the character and organic nature of persons around you are very clear and distinct, and you sense their desires very acutely.

¶ 490.—You notice the nerve spheres of persons near you, and have great power in controlling your own forces.

¶ 491.—You very often sense the life forces of living things around you, and easily come in sympathy with them; perhaps are often unaware of the source from which them come, or the influence they hold on you. It would be well to study this great series of forces discovered by Sivartha as Spirit force.

§ 121—¶ 492—*Large IMPRESSION.*—Your impression of the character and impulses of others is quite acute and quick, and you easily discern brilliancy, purity and power, and the character of their nerve forces.

¶ 493.—You have a clear and active nerve force of your own, which has a tendency toward elevating and controlling the nerve forces of others.

§ 122—¶ 494.—*Medium IMPRESSION.*—You are quite impenetrable by nerve force of a strong quality, but not by the more delicate qualities.

¶ 495.—With a large faculty of firmness you would very easily resist the influences of others, and also throw off such impressions as might injure you.

¶ 496.—Your own nerve force is strong at times, but varies much as you are interested or not.

§ 123—¶ 497.—*Small IMPRESSION.*—Your physical sensibilities have very little influence over your conduct; you do not easily distinguish the quality of the nerve forces of other

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persons, and judge them more from your observations or intuitions of them.

¶ 498.—You do not sense the life-forces of living things around you, and must depend upon other organs to aid in their discovery and impressions.

¶ 499.—**FACULTY OF FEELING.**—From which arises the departments and studies of Bathing, Toilet and Costume.

§ 124—¶ 500.—*Very Large Feeling.*—You are extremely sensitive to the effects of heat and its absence, cold, and your sense of touch is keen, quick, acute and very accurate. There are many occupations in which this will be of great assistance.

¶ 501.—Climate and clothing affect you very much, and you should exercise somewhat of care, especially as you advance in age.

¶ 502.—With practice you could become an excellent judge of weight and quantity.

§ 25—¶ 503.—*Large Feeling.*—Your sensations of heat and cold are quite acute, and you are at times very much influenced by them.

¶ 504.—You are not easily overcome by either heat or cold, but should exercise care not to withstand too much of either.

¶ 505.—Your idea of weight is somewhat accurate, and you have a fair sensation of equilibrium.

¶ 506.—The sensation of weight is derived from gravity, one of the seven great forces.

§ 126—¶ 507.—*Medium Feeling.*—By practice and attention you could become quite sensitive in touch, but ordinarily your faculty does not give you very great delicacy or acuteness.

¶ 508.—Heat and cold do not influence you very much under ordinary conditions, but you are quite variable in regard to both.

¶ 509.—Your sensation of weight is of a moderate character, and would require much practice to become discriminating.

§ 127—¶ 510.—*Small Feeling.*—Your sense of touch is far

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from being acute or sensitive, and would require much practice to become so; even with practice it would easily relapse into its normal condition of ordinary sensibility.

¶ 511.—The variations of temperature do not affect you as they would a person of larger sensations, and you have a very indefinite impression of weight and quantity by pressure.

¶ 512.—**FACULTY OF APPETITE.**—From which arises the studies and departments of Agriculture, Cuisine and Feasts.

§ 128—¶ 513.—*Very Large APPETITE.*—You have a supreme sense of hunger when your body is in need of nutritive supplies, and you digest your food well, supplying it very thoroughly to your body, and make the most of a little food, when plenty cannot be had.

¶ 514.—You are apt to be very fond of stimulating drinks and condiments, and accordingly it would take considerable of them to effect you much mentally.

¶ 515—Your sense of taste is very acute, and you distinguish very clearly the different flavors of your foods.

¶ 516.—Your sense of smell is also naturally very acute and delicate, and you appreciate delicate odors.

¶ 517.—It might be well for you to severely control your appetites.

§ 129—¶ 518.—*Large APPETITE.*—You are adapted to enjoy food highly, derive a large amount of nutrition from what you eat, and can accomplish considerable labor with a very moderate amount of food.

¶ 519.—Your desire for stimulants is strong enough to need government by your other faculties, and you are apt to go to extremes in the use of sauces or food condiments.

¶ 520.—Your sense of taste is somewhat delicate and at times dainty, but does not always demand intensity.

¶ 521.—The very delicate odors do not impress you very much, but those of a pungent or distinct nature impress you very clearly.

§ 130—¶ 522.—*Medium APPETITE.*—You relish your food

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very well when not exhausted, but are easily affected, so far as hunger is concerned, by overwork or unnatural excitement, both of which you should avoid immediately before your meals.

¶ 523.—You do not fully appropriate the nutritive qualities of the foods you eat, and need to exercise care that your foods shall be of a nutritive and easily digested nature.

¶ 524.—Your sense of taste is only moderately acute, and you are not particularly fond of stimulating drinks or foods.

¶ 525.—Your sense of smell is moderately acute, and could be cultivated to considerable delicacy.

§ 131—¶ 526.—*Small APPETITE.*—Your appetite is of rather a dainty nature, easily destroyed by foods you do not relish; you do not easily apply the food you eat to your body, and may very often be troubled with indigestion—from an intermittent derangement of your digestive or nutritive organs.

¶ 527.—Your sense of smell is not very impressible, and only odors of considerable force would be noticed, while you will enjoy only a limited number of them.

¶ 528.—Your sense of taste is quite variable in its acuteness.

THE WILL.

¶ 529.—From this class of faculties arises the executive and dynamic powers, the tendencies of civil, financial and productive presentation.

Function of Ambition.

Its products are Rulership and Stability.

¶ 530.—FACULTY OF DIGNITY.—From which arises the studies and social departments of Authority, Training and Ranks.

§ 132—¶ 531.—*Very Large Dignity*.—Your faculty of Dignity is so large that it leads you to extreme conservatism, and to fear of stooping to the level of ordinary humanity. You are apt to put a very high estimate upon your capacities, and where you make an effort you are very urgent in its success, even under depressing circumstances.

¶ 532.—Where you are invested with power, you do not hesitate to act the dictator, and to enforce your wishes with severity.

¶ 533.—REPRESSION—Would advise you to repress your faculty of Dignity; it is very strong, and unless modified by other faculties, its tendency to extreme Ambition may lead you to injure others for your own advancement, or you may become egotistic, vain and dogmatic.

¶ 534.—When Ambition leads to the injury of others, or to overmastering pride, it defeats the benefits it is intended to confer upon its possessor.

¶ 535.—Ambition and Dignity should be governed by the Intellect and higher emotions, and not allowed to support the destructive faculties of the lower back head.

§ 133—¶ 536.—*Large Dignity*.—It is your nature to be proud and somewhat conservative in your actions and opinions. In this you will never underestimate your capacities.

¶ 537.—On the other hand you will be careful not to stoop

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to actions which seem uncomplimentary to yourself, nor to admit your inefficiency in those things that you are able to accomplish.

¶ 538.—There is considerable self-reliance in your mental nature, and if Caution and Stability are large or very large, you would exercise much control over those around you.

¶ 539.—You have a disposition to self-gratification and self-qualification that may sometimes lead to injury, but they also influence you toward gaining power and influence.

§ 134—¶ 540.—*Medium Dignity*.—You show a fair degree of self-respect, but would hardly submit to very rigid dictation. It is not your nature, however, to be ostentatious and egotistic, nor to show bombast and pride.

¶ 541.—With large Stability and Liberty you would have an elevating and enlivening effect upon others, and would have more control than would be admitted, so that you can modify your actions to suit surrounding conditions, and what pride and ambition you have are hardly noticeable to others.

§ 135—¶ 542.—*Small Dignity*.—You underrate yourself and are disposed to stay in the background. If your faculty of Stability and Laudation are medium or below, you would lack self-confidence and pride enough to keep up energy and order.

¶ 543.—*Cultivation*.—I would advise you to carefully seek to strengthen and support your faculty of Dignity, by avoiding those actions which good judgment would deem undignified, by giving yourself due credit for your capacities and character, by trying to accomplish what you start out to gain, and by careful forethought as to the effect of your actions upon your own growth, and your estimated worth by others.

Ambition leads to accomplishment and to gains in power, and those who lack it are often shiftless, careless and content to make but little progress.

¶ 544.—*FACULTY OF STABILITY*.—The studies and departments of which are Voting, Grouping and Transferring.

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§ 136—¶ 545.—*Very Large Stability*.—When your opinions are formed they are as firmly set as a solid rock, and all your acts are filled with resolution and determination.

¶ 546.—You are also unbending and in some cases obstinate, and may resist all entreaty toward change, but along with this you possess great fortitude, and will boldly meet the strongest opposition.

¶ 547.—With a full range of organs through the Will, you might go to extremes in firmness, in the expression of physical and mental energy, and in perseverance against even favorable reasons for cessation.

§ 137—¶ 548.—*Large Stability*.—You have much firmness of character and an unwillingness to yield under ordinary pressure of influence, and also a disposition of severity and fortitude.

¶ 549.—If your faculty of Defence is large or very large, you will naturally have very much courage, and a large amount of efficiency, and this without too great arbitrariness.

¶ 550.—There is very little changeableness in your temperament, and when you take action it is with vigor and decision. Perseverance is a product of several organs, but principally from Stability.

§ 138—¶ 551.—*Medium Stability*.—While you are somewhat fixed in purpose, you are not governed by resolution. In most cases you would carry out your own or others' plans, and are somewhat executive.

¶ 552.—With large Dignity and Industry, you would carry out doubtful operations, but you will be easily reasoned out of action which seems in any way doubtful.

¶ 553.—I think it might be well to cultivate more firmness and perhaps more perseverance, especially where things concerned your own success.

§ 139—¶ 554.—*Small Stability*.—Your nature is much given to variableness and instability. Especially is this true concerning your own matters, but you might pay more attention to other people's affairs.

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¶ 555.—You are liable to have too "many irons in the fire," and not use execution enough in every direction.

¶ 556.—CULTIVATION.—I would advise a firm, consecutive habit of action in a few directions, or if in a trade or special occupation, constant application. In social and intellectual directions, study careful methods of application.

¶ 558.—FACULTY OF LAUDATION.—From which arises the studies and departments of Standards, Exhibitions and Processions.

§ 140—¶ 559.—*Very Large Laudation*.—You are very much given to self-appreciation, and greatly like to be extolled, commended and praised for all you do or think worthy to be praised.

¶ 560.—You are not adverse to giving due credit to others, and even to go to excess in so doing.

¶ 561.—Have an ardent desire to excel in your own particular direction those around you, and do not hesitate to put on style. If your faculty of Dignity is of moderate size, you would be much given to pompousness, to ostentation and show, and very often to egotism and boastfulness.

§ 141—¶ 562.—*Large Laudation*.—You are very anxious to please those around you, and to let them understand that you are not backward in appreciating their good qualities, or at least those you admire.

¶ 563.—You appreciate sincere praise from your friends, and enjoy their esteem for you, trying in every way to gain their admiration.

¶ 564.—You are given to dress stylishly when you can afford to do so, but seldom go to the extreme of gaudiness, preferring to let merit, and not show, do the attractive part.

¶ 565.—Seldom show egotism or bombastic manners, and are usually moderate in self-praise by words at least, if not always in manner.

§ 142—¶ 566.—*Medium Laudation*.—You are somewhat reserved in your praise for others and their accomplishments,

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but would express mild approbation when you think it deserved, or would bring about a good effect.

¶ 567.—In your personal conduct you seldom demonstrate self-approbation, egotism or self-esteem, and are rather of a disapproving nature than a commanding one. In fact you are too much so inclined, and it would be well to cultivate the habits given under large Laudation.

§ 143—¶ 568.—*Small LAUDATION.*—You are indifferent to praise, care very little to be commended for what you do, and do not desire to give or receive credit for your particular accomplishments.

¶ 569.—You can be, with very little exertion, very repellent and disagreeable in your manners, paying little attention to the customs and habits of the more elegant persons around you.

¶ 570.—You should cultivate more style, more ease, and a more agreeable manner, as well as to endeavor to accomplish more toward your own appreciation.

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Function of Co-Action.

Its products are Methods of Production and of Justice.

¶ 571.—**FACULTY OF INTEGRITY.**—From which arises the studies and departments of Rights, Duties and Penalties.

§ 144—¶ 572.—*Very Large INTEGRITY.*—You have an intense desire to be just and honorable; you enjoy fairness and impartiality in your own actions and the actions of those around you.

¶ 573.—Have a high sense of honor and equity, and would rather lose than use compromising measures to get justice.

¶ 574.—In public and private life you would avoid dishonesty as far as conditions would admit of, and deprecate the circumstances that force injustice into practical methods.

§ 145—¶ 575.—*Large INTEGRITY.*—Your nature in industrial problems and those concerning justice is to be fair-minded, honorable and just, and you have a sense of careful discrimination of right and wrong.

¶ 576.—You think it is desirable to be equitable and to act in impartial methods, to seek to give others an opportunity to demonstrate their worth and gain their repayment for it.

¶ 577.—In business, where necessity forced sharp trades, you would yield under pressure to the general ideas of fairness, for this organ is not large enough to compel you financial failure because of its strength.

§ 146—¶ 578.—*Medium INTEGRITY.*—Your intentions so far as justice is concerned are upright, and in the way the world runs you can be safely trusted.

¶ 579.—In matters other than business you are of a justice-seeking nature, believe in fair play around you, and would prefer not to stoop to unworthy means to accomplish the ends sought.

¶ 580.—This faculty will be very much modified by your other organs, especially the predominant ones.

§ 147—¶ 581.—*Small INTEGRITY.*—You are not very decid-

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edly affected by considerations of right and wrong; ordinarily are governed by what you consider the best policy.

¶ 582.—This faculty, when not strong, is very decidedly influenced by other faculties, and hence if other organs of a just or elevated nature are strong in your character, they would modify the loss in this small organ. Thus, if Amity, Reform, Hope, Reason and Inspiration are large or very large, they would give your nature much of the effect of large Integrity.

¶ 583.—FACULTY OF INDUSTRY.—From which arises the studies and departments of Climates, Forestry and Horticulture.

§ 148—¶ 584.—*Very Large Industry*.—You have naturally very great hardihood, and the constitutional boldness to attempt very difficult and doubtful tasks; do not hesitate to attempt even more than your reason would lead you to expect to accomplish.

¶ 585.—When you assume the execution of a task, you bring every possible power to bear upon it that you can find within your grasp, and complete as thoroughly and as quickly as possible every part you are able to.

¶ 586.—In proportion to the amount of knowledge you may have acquired, you have very great power of utilizing the forces and substance within your control.

¶ 587.—Thus you would be a natural leader in industrial life, and with other mental capacities very strong you might lead in other vocations with much energy.

§ 149—¶ 588.—*Large Industry*.—You have somewhat of natural hardihood, and would be enthusiastic in completing thoroughly and completely any undertaking in which you became interested.

¶ 589.—You would undertake difficult and doubtful tasks if the remuneration seemed to warrant, otherwise you would be slow to risk.

¶ 590.—In industrial managements you quickly discern the most desirable methods of action, and desire to carry out thoroughly and effectually any undertaking once begun.

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¶ 591.—Your persistence is of a quality that seeks a plainly apparent product and not a long delayed one.

§ 150—¶ 592.—*Medium INDUSTRY*.—You are quite efficient in carrying out a plan once begun and tested, but you are not bold enough to undertake new or in any way doubtful undertakings.

¶ 593.—Industrial movements which combined your labor with that of others you would likely shun, and would prefer to let others take the part of leadership and the responsibility so far as this faculty is concerned; other faculties may be strong enough to modify this quality.

¶ 594.—Would consider you thorough in your work when you were interested, but have a tendency to avoid haste in other things.

§ 151—¶ 595.—*Small INDUSTRY*.—You are very slow to attempt what seems to be a difficult or doubtful task, and would not undertake anything requiring boldness and hardihood.

¶ 596.—You would be variable and changeable in your work; sometimes slack and careless; would rather be led than to lead; you would be slow to attempt anything new or exacting, and unless you have Defence and Economy large, you will be slow to gain position and industrial independence.

¶ 597.—*CULTIVATION*.—You should study efficiency and power to produce practical results from your own leadership and efforts: urge thoroughness and completeness into your own industrial habits; bring into use the strongest methods of accomplishment you can master, and attempt more and more severe undertakings.

¶ 598.—*FACULTY OF LIBERTY*.—From which arises the studies and departments of Freedom, Equality and Independence.

§ 152—¶ 599.—*Very Large LIBERTY*.—You have a very strong sense of freedom, and desire to act unconstrained by any arbitrary laws; are disposed to grant others rights and privileges, and allow, so far as in your power, them to act according to their convictions of freedom and right.

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¶ 600.—Your sense of equality is inherent; with such conviction you desire the expression of that equality. This extreme faculty may lead you into the utmost radicalism where your Reason finds oppression either to yourself or those around you; from this you would likely condemn old methods and theories of right, seek as strongly as possible to institute new methods and new laws of personal rights, and take upon yourself the defence of those you believe to be oppressed.

¶ 601—You have great control of your passions, such as arise from the will, anger, hate, vengeance and voluptuousness.

§ 153—¶ 602.—*Large LIBERTY*.—You believe in the natural rights with which equality and the necessities of life invest men for their government and social adjustment and for your own pleasure and success.

¶ 603.—Desire freedom to act in accordance with your own convictions, so long as these do not injure others or controvert the success of natural progress.

¶ 604.—Your control of the destructive passions seems quite strong and active, and you would not be easily influenced into anger, deception and revenge.

§ 154—¶ 605.—*Medium LIBERTY*.—You are quiet in your self-control, and do not like to be hampered by unnecessary authority, but would yield rather than do that which seemed to injure your success in any other direction.

¶ 606.—The questions of equality of position does not disturb you, and you are apt to think the gainer is worth the placed gained in almost any direction. This disposition is not likely to react to your own benefit, and it seems that this faculty should be cultivated into the state of demanding rights for yourself and others, and in providing as far as possible for the perpetual growth of justice and freedom. See paragraph on cultivation.

¶ 607.—It might be well to exercise judicious control over your appetites and habits, and to regard the elements of natural rights as part of human government.

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§ 155.—¶ 608.—*Small Liberty*.—You are not much given to restraining yourself, because of the rights of others, or the sense of other persons' liberties.

¶ 609.—The sense of personal and political freedom is not very strong, and you would not attempt very strongly to enforce, even if you could, your own rights, unless their abuses became unbearable, or were of a very trivial order.

¶ 610.—So far as this faculty is concerned you do not pay heed to the infringements of government, monopoly or impersonal impression. This is deplorable in your nature, and is a condition of mentality that leads to gross injustices by those who are shrewd enough to control the populace by false promises, concealed legal intentions, and secret methods in commerce and ownership.

¶ 611.—*Cultivation*.—Study the mental conditions that give freedom of thought and choice; the natural rights of others and their freedom of choice; study social and civil ethics and methods of putting these into action; study personal advancement and rational self-protection, and do not negatively allow abuses of rights in opinion and expression to grow in power around you.

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Function of Defension.

Its product is Wealth and Security.

¶ 612.—FACULTY OF ECONOMY.—From which arises the studies and departments of Expenses, Ownership and Exchanges.

§ 156—¶ 613.—*Very Large Economy*.—Your nature is of an intensely economic kind, and you have a constant desire to accumulate wealth. If other faculties do not prevent it, you will be disposed to be miserly and very saving.

¶ 614.—Your ambition is doubtless to acquire wealth, to keep all you have, and to use it for your own good.

¶ 615.—In habit very selfish, desiring the best of everything for yourself, and using very little care as to what becomes of other persons' needs or dues.

¶ 616.—In business you would be extremely saving, and would often lose more through extreme Economy than you would gain by it.

§ 157—¶ 617.—*Large Economy*.—You are very much disposed to acquire wealth, and to be economical in its expenditure. Like very much to have the credit of commercial shrewdness and ability.

¶ 618.—Your large Economy does not rule your nature enough to make you a slave to its wants and the accumulation of wealth, and under favorable conditions you would use it to the benefit of others and those who might be dependent upon you.

¶ 619.—You have only moderate selfishness, and would yield your right to others if pressure was brought to bear upon those faculties of an opposite nature to Economy.

§ 158—¶ 620.—*Medium Economy*.—You are careful of your wealth and property, but are open-handed and generous where you think it is needed and deserved.

¶ 621.—Are disposed to recognize the rights of others and deal with them upon the basis of financial equity.

¶ 622.—So far as Economy alone is concerned, you might

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under good conditions gain wealth and save a good proportion of it. But you would not be liable to pay more for the privilege than it was worth; would not ruin your happiness for the pleasure of gaining riches.

§ 159.—¶ 623.—*Small Economy*.—Your sense of property is weak, and your nature is not of an economical kind. Under ordinary conditions you would let the wealth you produce slip easily through young fingers.

¶ 624.—Financially you are not selfish, and it would be better if you cultivated a more economical and saving nature.

¶ 625.—*Cultivation*.—Study the methods and ways of making better use of your means than now seems to be your habit, and also the social and civil methods of security and competence.

¶ 626.—*FACULTY OF CAUTION*.—From which arises the studies and departments of Providence, Warehouses and Harvesting.

§ 160.—¶ 627.—*Very Large Caution*.—You have cunning and discretion, and seldom commit yourself, saying but little that may open your aims to others. You learn others' secrets without returning your secrets to them.

¶ 628.—You are constantly on your guard, and yet do not seem to be so to a casual observer.

¶ 629.—To those who know you most intimately you are less known than they are to you, and your judgment of their character is both acute and discriminating.

¶ 630.—You have fear often where fear is not needed, and your prudence makes you somewhat reserved. You may even act a double part, but not with the intention to injure.

¶ 631.—You will also suffer defeat or pain without much expression of either, and are much on your guard against either.

§ 161.—¶ 632.—*Large Caution*.—You are very attentive to avoid danger, both of a physical and financial nature, and use every moderate means to insure safety.

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¶ 633.—I find your tendency in transactions to be toward the discreet and reserved, by using circumspection where there is a possibility of injury to yourself.

¶ 634.—Your watchfulness is not of a nature to cause you great inconvenience, but rather of a precautionary nature, and sometimes relaxes, even at vital moments. It needs steadiness rather than cultivation.

¶ 635.—If Amity and Faith are small, you would seldom implicitly trust strangers, only in immediate matters.

§ 162—¶ 636.—*Medium CAUTION*.—You act with only moderate caution and reserve, and would not be over careful unless warned of danger.

¶ 637.—Are not much excited by vaguely expected fear of failure, and would rather wait until certain of its onset than yield to feelings of fear before there was strong evidence of its need.

¶ 638.—There is very little of the element of dread in you, and you do not propose to "cross bridges until you get to them."

§ 163—¶ 639.—*Small CAUTION*.—I read your nature to be very incautious and lacking much in the elements of personal protection; hence you may very often be careless of your action, and thoughtless of present danger.

¶ 640.—You should, so far as caution is concerned, more thoroughly prepare yourself for any action of consequence, and avoid any tendency to rashness of demeanor or extreme haste in business transactions.

¶ 641.—*Cultivation*.—Lack of confidence generally leads to lack of vigilance. In all business vigilance and its consequent watchfulness are only second to good judgment as an element of success. So also of a trade, or in fact of any occupation, even when there is little danger of physical accident, the habit of attentive watchfulness will very often empower one to see new methods and easier ways of accomplishment, and the tradesman and the laborer both learn to save labor by

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dexterity. You should be more vigilant, more attentive to danger, better prepared for surprise.

¶ 642.—FACULTY OF DEFENCE.—From which arises the studies and departments of Orderwork, Machinery production and Textiles.

§ 164—¶ 643.—*Very Large Defence*.—Your nature has very much of self-defence in it, and a propensity to defend yourself by physical means on very moderate provocation.

¶ 644.—Are not slow in the use of force and considered very judicious in the use of your opportunities.

¶ 645.—You are also very careful to protect yourself and those dependent upon you by the use of financial advantages.

¶ 646.—In other than physical and financial matters you are very aggressive, do not hesitate to enforce your opinions upon others, and are very persistent in advocating ideas you believe or plans you are interested in.

¶ 647.—You are also very earnest in tearing down opinions or plans you dislike or disagree with.

¶ 648.—You like to gain for the pure pleasure of success, and in whatever direction your nature may lead, you are energetic and pushing.

§ 165—¶ 649.—*Large Defence*.—Your nature is strongly aggressive, and you are in nowise backward in pushing your own opinions or purposes.

¶ 650.—Where your rights are infringed upon financially you would become very aggressive and seek to gain control and advantage by every possible means of protection.

¶ 651.—Where your physical rights are infringed upon, you would not, under reasonable opportunity, hesitate to defend yourself, but as a right, and not from a desire to satisfy your anger or hate.

¶ 652.—You would be particularly quick to defend yourself or those dependent upon you for protection.

§ 166—¶ 653.—*Medium Defence*.—You have hardly ag-

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gressive force enough back of your opinions and likewise your plans. You need some one to spur you on to your best.

¶ 654.—In the domain of commerce you would hardly succeed if depending upon open contest, or unless you had large Construction, Liberty, Caution and Hope.

¶ 655.—You are very moderate in your action of personal defence, and naturally slow to physical self-protection. Would rather stand upon a peace footing any time than upon a war basis.

§ 167—¶ 656.—*Small Defence.*—With regard to commercial aggression, you would not succeed where many difficulties had to be overcome. You would rather some one else took the responsibility, even if they had the greater part of the reward.

¶ 657.—It would be well to cultivate more personal energy in business matters, making an effort to reach success by your own plans and commercial force.

¶ 658.—You are very seldom defensive, and unless very badly used would show feeble opposing powers, hence would bear an infringement upon your rights rather than go to the trouble and excitement of defence.

¶ 659.—*Cultivation.*—You need more of the go-ahead spirit, and especially in financial matters. Pay particular attention to financial problems and values; study the habits of self-protection in money matters, and in those of opinion; take interest in rights and obligations of government; study your own nature in regard to the accumulation of money or capital for your own self-protection.

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Function of Impulsion.

Its products are Commerce, Personal Repulsion, and Physical Endurance.

¶ 660.—**FACULTY OF AVERSION.**—From which arises the studies and departments of Distribution, Travelling and Transportation.

§ 168—¶ 661.—*Very Large Aversion*,—Commercial. You have a strong and resolute disposition to push commercial transactions to their utmost, and care very little what the outcome may be to others.

¶ 662.—**Personal Aversion.**—It is not well for those whom you dislike, and you do not hesitate to show harsh and severe antipathy, or disdainful repugnance and ill temper towards them. Left alone, this faculty will take no neutral place.

¶ 663.—Your contempt is one that demands execution; it would heap contumely upon what it dislikes, and failing to accomplish its end, would seek solitude to recuperate its energy.

¶ 664.—There seems little need of this power in this direction; perhaps to train it upon the falsehoods of the world would be beneficial, but always govern it with reason and justice.

§ 169—¶ 665.—*Large Aversion*.—Your aversion is strong enough to prevent your always controlling or hiding it; you show your antipathy for things you do not like often in a very harsh manner.

¶ 666.—At times you are apt to become morose and to crave solitude, but this is generally of a transient nature.

¶ 667.—When prosperous you are much given to change and variety of conditions, and are disposed to renew and reconstruct.

§ 170—¶ 669.—*Medium Aversion*.—Your impulsive nature is of a moderate kind, your dislikes are strong, but only enough to keep you away from the causes of those you dislike; your antipathy would often go unexpressed, and only when aroused to a very high pitch would it become sharp and scornful, and resort to severe measures.

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¶ 670.—For this reason this medium aversion gives you considerable quiet power to correct others who run amiss, and to modify disagreeable conditions around you.

¶ 671.—You care very little for solitude, and are usually lonesome when away from your friends.

§ 171—¶ 672.—*Small Aversion*.—Your antipathies are of a negative quality, seldom directly apparent, and easily hidden by your nature. Those of a minor kind you let pass negatively and seldom rise to the expression of dislike and aversion.

¶ 673.—By most persons your repugnance for what you do not like would be felt rather than seen, and you would withhold your contempt and scorn until it became very necessary to use them, or make them apparent, and you would then express your dislikes very curtly and definitely, and let them end as they will.

¶ 674.—You are not disposed to solitude, and desire the expression of companionship.

¶ 675.—*FACULTY OF DESTRUCTION*.—The studies are Textile Culture, Fertilizers and Stock Raising.

§ 172—¶ 676.—*Very Large Destruction*.—You are very apt to get rid of obstructions in a severe manner, and would resent a personal injury very quickly and effectively if you could.

¶ 677.—When your anger is aroused you have somewhat of a disposition to annihilate, and would retain your ill feeling considerable length of time.

¶ 678.—Ordinarily the sight of pain or misery does not cause much feeling in you, and you can withstand very much pain of a mental or physical nature.

¶ 679.—Commercially, you believe in tearing down and getting rid of the old, and replacing it with the new. Believe in pushing forward with vigor and certainty, and would not brook much sentiment in matters of business or commerce.

¶ 680.—You would punish severely and sometimes without strong convictions of the necessity for so doing, and might easily be led to seek revenge.

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¶ 173—¶ 681.—*Large DESTRUCTION.*—You would resent an injury to the extent you thought necessary to prevent its recurrence, and if the cause were great enough you might seek revenge, but not under ordinary provocation.

¶ 682.—You would not hesitate to destroy that which you were convinced was of an injurious and obnoxious nature, but would very seldom be prevailed upon to take base or degraded measures to effect your wish.

¶ 683.—Commercially you would rather start the new, before destroying the old; would rather move moderately than rashly.

¶ 174—¶ 684.—*Medium DESTRUCTION.*—So far as your faculty of Destruction is concerned, you would destroy only when every other means of avoidance was exhausted, and would often take ill treatment rather than resent it.

¶ 685.—Your antagonism would arise from some other faculty, in the forms of conflict, and very seldom reach the phase of revenge or direct injury.

¶ 686.—You are not apt to combat old ideas, institutions or dogmas, except by a method of displacing them calmly by new ones, and if in commercial life, you would need to be urged on to success by some other higher group of organs.

¶ 175—¶ 687.—*Small DESTRUCTION.*—Your nature is opposed to all methods or actions that tend to inflict pain, specially physical pain, and if other high organs are predominant, even mental injury.

¶ 688.—Would rather suffer evils than destroy or greatly injure their creators, and in the punishments of injury to yourself, would prefer to punish less than more than necessary.

¶ 689—The feelings of rigor, vengeance, hate, destruction and revenge are exceedingly small and imperceptible in your nature.

¶ 690—**FACULTY OF MOBILITY.** (Located partially in the cerebellum.) From which arises the power of Continuous Mobility, Locomotion, the desire to travel and for stirring commercial life. Its studies are Civil, Mechanical and Locomotive Engineering.

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§ 176—¶ 691.—*Very Large Mobility.*—So far as your nervous constitution is concerned, it is adapted to great endurance, and to supplying your muscles with a great amount of nerve power and continuous action. You should have a very powerful muscular system supported by a strong bony structure; these should be very flexible and powerful when combined and well trained.

¶ 692.—Your organization is well adapted to commercial and climatic changes.

¶ 693.—Your power of endurance might manifest itself more strongly in mental than in physical labor, and much will depend upon your nutritive system and the supply of vital force it gives your body to expend.

§ 177—¶ 694.—*Large Mobility.*—Your instincts are toward movement and travel, and are somewhat restless when you find yourself confined to a local region of action; are disposed toward mechanical occupations that require movement.

¶ 695.—Your nervous system is adapted to much endurance and to very much staying power, but would not withstand very great physical excess or the effects of narcotics of strong powers, and I would advise you to shun the use or habit of using them.

¶ 696.—Your muscular system should, with reasonable care, be capable of great flexibility and obedience to your nervous system; are adapted to severe labor where your interests are apparent, but would not desire to exhaust your vitality where there was only small gain.

§ 178—¶ 697.—*Medium Mobility.*—You might, with practice and good health, gain much endurance in muscular action, and gain a flexible and mobile condition of muscularity.

¶ 698. You would have very little desire for constant change of location and business and would not find a movable commercial life enjoyable as a more constant one would be. Climatic changes would very likely effect your endurance and power to labor.

§ 179—¶ 699.—*Small Mobility.*—Your muscular system is

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not very powerful in proportion to its size and cultivation on account of your not having a powerful nerve force in the back-head, and because it is soon exhausted. Constant change in business or location would be very wearing to your nature, and your endurance would be very much modified by our adverse climate.

¶ 700.—*Cultivation.*—The muscular system and the nerves that govern it are strengthened by gradual development and careful training, by studying to keep them moderately exercised, and by regular working exercises; power of endurance may be greatly improved by the same kind of judicious practice, but should never be carried to extreme. Long life is partially a product of moderate muscular labor.

LECTURES ON MENTOLOGY

BY

HOLMES WHITTIER MERTON.

The lecturer aims to advocate a natural system of Human life, based upon demonstrated laws of spirit and matter. That the constitution of man is a spirit organism ; that all life depends upon the involution and organization of spirit substances, the bodies and forces of which, governing themselves and those of matter, produce the phenomena called "evolution" and growth; that the perfection of Human Life depends upon a knowledge of and harmony with these spirit laws of the Universe.

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Somatism, or Physical Life.

Plan and Responses of the Brain.

The Growth and Functions of the Intellect.

The Affections and Their Satisfaction.

The Will; Its Industries and Impulses.

The Contagion of Fear and Uncertainty.

The Philosophy of Fate.

The Origin of Wants.

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Pleasures of Harmony and Rhythm.

Integral Education *versus* Partial Education.

The Head and Hand and Art of Reading Them.

The Human Face and Its Mentality.

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